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*Rise and Progress of*  
**WESLEYAN METHODISM**  
**IN JAMAICA**

by  
*Rev. Edward Fisher.*





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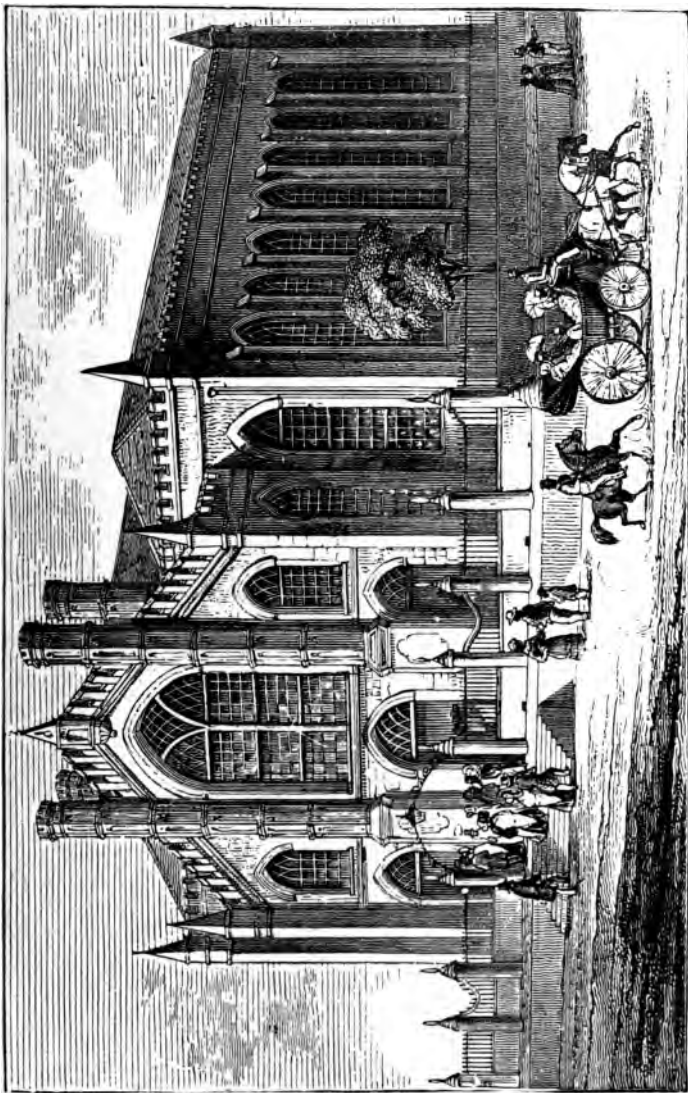






*RISE AND PROGRESS*  
OF  
WESLEYAN-METHODISM IN JAMAICA.





THE COLE & ASSOCIATES CHAPEL, 6 N. 2ND ST., ST. LOUIS, MO.

RISE AND PROGRESS

# WESLEYAN METHODISM

## JAMAICA

BY  
HENRY BLAINE JOHNSON

CHURCH AND SOCIETY



LONDON :

WESLEYAN CONFERENCE OFFICE,

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15, N. B. STREET, CITY ROAD,

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## PREFACE.

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**H**AVING by the mercy and good providence of God been connected with the Jamaica Wesleyan Mission, as one of the Missionaries, during an unbroken period of forty-five years, it has been suggested to me by several of my Ministerial brethren, that a brief narrative of Wesleyan Mission work in the Island, drawn up by me, might be interesting, and to some extent advantageous to the cause of Christian Missions, by exciting gratitude to the Great Head of the Church, for general and special blessings conferred on this sphere of Missionary labour, godly love, and self-denying liberality.

In compliance with such request, and under a conviction of duty, I have endeavoured carefully to review and condense, in the following pages, many of the incidental and historic evidences, in addition to those of my own records, showing the

progress and consolidation of the Wesleyan Churches and Schools in Jamaica.

I ask permission to dedicate this little volume to the Secretariat of the Wesleyan Missionary Society, and to my beloved fellow-labourers, now in this important and delightful field of Missionary enterprise.

To the Christian public, and to the friends of all Christian Missions, these reminiscences are offered in thankfulness to God for the sympathy they have manifested in the great work of evangelization ; and as affording proof that their prayers for the spread of the Gospel, and for the Saviour's presence and power, with the labourers in His vineyard, have been heard and answered.

HENRY BLAINE FOSTER,

*Wesleyan Missionary, Beechamville,*

1881.

*St. Ann's, Jamaica.*

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# Rise and Progress OF Wesleyan-Methodism in Jamaica.

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## CHAPTER I.

Dr. Coke Lands in Jamaica—Commencement of Mission—Rev. W. Hammett—Wm. Harris—John Farrier, Esq.—Jubilee Meeting—Wesley Chapel—Dr. Coke's Further Visits—Revs. Fish and Campbell—St. Thomas-in-the-East—Fish's Letter—Dr. Munn—Rev. W. Fowler—Manchioneal—Number of Members in 1802—Dr. Coke dies at Sea—Memorial to House of Assembly—Mrs. Burgar—Jamaica made a District—Rev. W. Ratcliffe's Letters—St. Ann's Bay—Revs. Peter Duncan and R. Young—Stoney Hill—Miss Racster—Port Royal—Revs. Barry and Kerr—Ebenezer Chapel—School-House—Deaths of Revs. Ratcliffe, Parkin, and Grimsdall—Falmouth—First Auxiliary Report—Spanish Town Circuit—Rev. W. Box—Savanna-la-Mar—Revs. Saxton and Vowles—Revs. Corlett, Walters, and Rowden.

**T**HE commencement of the Jamaica Mission by the Wesleyan body was the result of an extraordinary dispensation of Divine Providence in connection with the history of Rev. Dr. Coke, justly styled the Pioneer of Wesleyan Missions.

This devoted man of God was on his missionary voyage to Nova Scotia, when, contrary to the intentions and calculations of all on board, the ship was driven by stress of weather to the Island of Antigua. The blessed results which followed this deviation from the intended course lead to the conclusion that it was a clear proof "the steps of a good man are ordered by the Lord, and He delighteth in his way." After visiting Antigua, spending a short period, and leaving a "sweet savour of Christ" in that island, he embarked for Jamaica, and landed in Port Royal on January 19th, 1789. The Doctor preached several times in Kingston, meeting with violent opposition, and disturbance in preaching, by the ungodly; but from many others he obtained favour and protection, and the Word of Life from his lips was thankfully listened to.

On the return of Dr. Coke to England, he secured the appointment of the Rev. William Hammett, as the first Wesleyan Missionary for Jamaica, who arrived in August 1789, to labour in Kingston. The first Methodist class formed, consisted of eight members, one of whom the writer well remembers as a fine Christian black man, enfeebled with age. He had been a useful class-leader, and was highly respected in the Kingston society. His name was William Harris. And at the celebration of the Jubilee of the Jamaica Wesleyan Mission, held in the large and splendid Wesley Chapel, Thames Street, Kingston, in 1839, Father Harris, as he

was then called, was assisted, by the writer and others, up the lofty platform steps, that he might have a seat among us. His presence was gratifying, as a living witness of the good fruit of mission work (his past life and usefulness being well known to many in the large audience), and as a surviving connecting link between the early seed time and the ripening harvest. He was then on the verge of realizing the promise, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season." He exchanged mortality for life at the close of that year. The writer may be forgiven for saying he feels a kind of spiritual electricity vibrating in his soul when he thinks of having supported the arm and shaken the hand which in its early vigour was held in Christian brotherhood by the Rev. Doctor Coke in Jamaica.

The Chairman of that Jubilee Meeting was another deservedly esteemed and devoted Wesleyan Leader, who was also an efficient Local Preacher and Circuit Steward, John Farrier, Esq. The attendance was about 1000 people, and the amount subscribed £400, the Chairman facetiously promising that every subscriber of "one doubloon" should be styled "Jubilee Esquire" in the list of donors. In this noble chapel, with its spacious galleries, "1800 to 2000 hearers can be accommodated with the greatest ease." It was at that time the noblest chapel in the British West Indies. Its dimensions are 84 by 74 feet, height



42 feet, with two rows of handsome fluted columns, supporting the gallery and the roof, with mahogany pulpit, ascended by spiral mahogany stairs. It was opened by the Revs. Horne and Young, December 21st, 1823, with large and respectable congregations, the collections at the services amounting to £80.

The building had cost fully £9000 sterling, which was all raised in the Island, many wealthy contributors, not in connection with the Society, giving liberally, to show their good-will. The foundation-stone was laid July 18th, 1822.

In 1826, the Rev. Peter Duncan fitted up and repaired some old buildings on the premises, at a cost of about £60, to accommodate 300 Sabbath-school children. But in 1843 a substantial brick school-house was erected contiguous to the chapel.

It will be seen that the Wesleyan Missionary Committee had followed the very remarkable providential opening for the spread of the Gospel among the sable sons and daughters of Africa, whose bodies were held in slavery, while their souls were perishing for lack of knowledge. Doctor Coke himself revisited the Island in 1791, preaching in Kingston, Spanish Town, Port Royal, and other places, and then sailed for Charleston, South Carolina. We find him again, in 1792-93, on the north side of Jamaica, preaching at Martha Brae and elsewhere, meeting with persecution from some and encouragement and

hospitality from others. In Kingston, the Doctor found that "the Society of Freemasons were very desirous to obtain our chapel on the Parade for a Lodge. They prevailed on two of the creditors to demand payment of their loans in order to oblige us to sell the chapel. Dr. Coke adds, 'The money was advanced out of my own private property,' and forms part of the balance due to him, which he gave up to the cause."—*Letter from Thomas Marriott, Esq. "Wesleyan Magazine," 1844.*

The large and fertile parish of St.-Thomas-in-the-East was visited by our missionaries at a very early period. The Revs. Messrs. Fish and Campbell both preached there. The Rev. W. C. Fish was one of four missionaries selected by Dr. Coke and sent out to Jamaica, with the sanction and approval of Mr. Wesley, in 1792. He laboured successfully, at times under great difficulties, thirteen years in the Island, when, in June 1805, he was compelled by a broken constitution to return home. Death had still further reduced the missionary band, and persecution raged against the survivors.

A brief but interesting memoir of Mr. Fish is published in the *Wesleyan Magazine*, in which it is stated that "he left a brief narrative of his Jamaica mission." As that narrative is now out of print, we select one incident given in the memoir as narrated by him, illustrative of the work and its dangers at that time.

"*Kingston.*—A prayer-meeting was held every

Tuesday evening, in a large room in a house occupied by a person of colour. One evening, some young fellows (whites), by the courtesy of Jamaica called 'gentlemen,' made a great disturbance, and broke part of the little furniture which our poor friend possessed. One of them, named B——, loudly threatened to pull down the house on the next Tuesday evening, if the Methodists should dare to hold a prayer-meeting there. But, see the hand of God! The very next Tuesday evening, before the time came for holding the prayer-meeting, he was carried to his grave. The house in which he died was opposite to that in which the prayer-meeting was held, and was found too small to accommodate the company expected to attend the funeral. A very civil request was sent to our friend, for the use, on the occasion, of his large room. As the funeral was to take place at an earlier hour than that fixed for the prayer-meeting, the request was readily granted; and thus it happened that Mr. B——'s corpse lay in the house which, only one week before, he had declared he would on that evening level with the ground. His companions were so awed by the occurrence, that they made no more disturbance, and for some time we had peace."

Another extract from Mr. Fish's narrative will be read with interest. "In 1796, the Bishop of London, in whose diocese the West Indian Islands were considered to be, sent out a pious clergyman, Dr. Munn, as a missionary to the negroes in

Jamaica. I could not see him, as I was more than a hundred miles distant ; but being informed by my brother missionary in Kingston of his arrival and character, I addressed a letter to him, and soon received a most affectionate answer. It breathes so completely the spirit of the man of God, that I cannot refrain from copying it :—

“MY DEAR BROTHER,—I received your letter, but why a perfect stranger should be blessed with the prayers of God’s children, though personally unknown, is a mystery only to be accounted for on the principles of our holy religion, which declares that we are brethren by adoption and grace. Thanks be unto God that He is our Father, though Abraham be ignorant of us, and Israel acknowledge us not. O let your never-ceasing prayers come up before Him that will not shut them out in my behalf. We have a great harvest before us in this degenerate country ; and the diligent, faithful, and disinterested labourers are few. But God has promised, and we have prayed that He would send more into His vineyard. And who knows, but that God may be about to give us all that we asked for years before, and that the time to favour Zion is at hand? Therefore let us, in the face of all opposition, stand to our arms, and be faithful unto death, using the spiritual weapons put into our hands as good soldiers of Jesus Christ. It is better to wear out than to rust out in the Master’s work. Go on, my brother,—work for, and be strong in the Lord, and He shall establish your heart. I am so relaxed myself that I can scarce use my pen, but I hope nevertheless to see you sooner or later at Montego Bay. I bless God that He has a few witnesses for Himself in this Island, whom

I sincerely love. Lord, hasten the day when, all partitions being removed, the sheep of Christ will be enclosed in one fold, under Himself the Great Shepherd and Bishop of our souls. Let us all set our shoulders to the walls of partition, and down with them, even to the ground! You have doubtless heard that I have not been without opposition, and some difficulties, since my arrival; but this is as nothing, compared to what I came prepared to meet. I hope to live without wilful cause of offence; but offences must come, and woe be to us when all men shall speak well of us. But while the devil wars, our Lord will triumph. If you come my way, I shall be glad to see you, and to be better acquainted with you. During my late stay in Spanish Town, I preached twice. The Governor showed me every mark of respect, by introducing me to his friends at a public dinner, and laying my authorities in a public way before the House of Assembly for their sanction. That God may preserve you in heart and life, with a single eye to His glory, is the prayer of,

“ My dear brother,  
“ Your unworthy fellow-labourer,  
“ RICHARD MUNN.”

Mr. Munn preached only five times, and was cut off by yellow-fever.

In 1798, Dr. Coke sent out the Rev. William Fowler, who laboured at Manchioneal. After giving an account of his journey there, in July, on horseback, and being drenched by rain, he says: “The Sunday following I opened my commission at the Bay, to a very respectable audience. After the preaching, a company of gentlemen

repaired to a tavern, to consider the subject of the preaching. The result was that a military officer was deputed to wait on me, to report that the gentlemen approved of the doctrines of Methodism, and were ready to afford it their liberal support. Each gentleman engaged to subscribe five guineas per annum, and, if necessary, to double the subscription." Mr. Fowler's health soon broke down, and he was compelled by doctor's orders to return to England in the following year. He says, "How gladly would I spend and be spent for my kind friends in Jamaica ! I leave this Island with much greater grief than when I left my native land."

In 1802 the number of members in the Island stood thus: Kingston, 500 ; St. Thomas-in-the-East, including Morant Bay, Manchioneal, etc., 100.

We may here notice that the venerable Dr. Coke, the founder of our Jamaica Mission, died on board the ship in which he was sailing to India, with Revs. Clough and Harvard. The beloved Doctor was found dead in his cabin, on the morning of May 3rd, 1814. His body was committed to the silent deep, to the intense grief of his distressed and bereaved fellow-voyagers.

In 1816, the Brethren Wiggins, Shipman, and White, found it necessary to memorialize the House of Assembly, on behalf of themselves and fellow-labourers, stating their connection with the Methodist body in Great Britain, and that their avowed and real object was to render their hearers,

in temper and conduct, upright and humble Christians; that they were wholly unconnected with politics, and that they were conscious of most unimpeachable integrity and disinterestedness; but that they had suffered much opposition in their endeavours to exercise their calling. The memorialists assure the Honourable House that they are clearly and fully persuaded their doctrines and discipline, with their manner of enforcing them, have a direct and powerful tendency to promote general concord, as seen in the effects of their labours in the reformed lives and humble and peaceable deportment of hundreds of their people. They offer cheerfully to lay before the House their form of government,—appointments and duties of all their officers, etc. Of this memorial, Mr. Shipman writes that “it was graciously received;” and also says: “In consequence of this, I have been examined on oath before a Committee of the House. I believe the examination gave them satisfaction respecting our intentions, doctrines, and discipline.”

In the same year the following record appeared in the *Jamaica Royal Gazette*, of October 6th:—“It was resolved by the Magistrates and Vestry of St. Thomas-in-the-East that the acting Churchwarden do pay to Mrs. Bugar, widow of the late Rev. John Bugar, Wesleyan Missionary, the sum of £100 sterling, as a testimony of the sense they have of the said Mr. Bugar’s good conduct, during the time he had charge of the Society of Wesleyan-

Methodists at Morant Bay." In the obituary of Mr. Bugar we learn that "the Lord blessed his labours in the island of Jamaica, especially at Morant Bay, where he joined above two hundred members to the Society in about nine months. He died on the 1st August, aged twenty-eight years." In this year, 1816, Jamaica was made a Mission District with four Circuits. And in 1817 it had five Circuits, which stood thus, as appointed by the English Conference, in August:—

*Kingston*—George Johnstone, William Ratcliffe.

*Spanish Town*—John Hudson.

*Morant Bay*—John Wiggins.

*Grateful Hill*—James Underhill.

*Montego Bay and Falmouth*—John Shipman, James Horne.

In 1818, we find the same five Circuits with 9 missionaries and 5,487 members.

A letter from Mr. Ratcliffe, written to the Rev. George Marsden, from "Kingston, Chapel House," in 1817, says: "Here I find myself surrounded with a peaceable, pious, affectionate, and zealous people, amounting to upwards of 2,000. Our chapel is an airy building, and although it has been enlarged by taking in the large 'band-room,' yet it is by no means sufficient to contain the vast multitudes of people who desire to hear the word of salvation. When I see them, on the Sabbath, pouring forth from the mountains and streets leading to our chapel, I think of the prophet's grateful inquiry, 'Who are these that



fly as a cloud, and as doves to their windows ?' Many come eight or ten, and some twenty miles. My soul is frequently overwhelmed with adoring thankfulness in beholding the energy and influence of the Word of God among them. While I am directing them to the bleeding Saviour, many of them become so affected that, unable to resist the impressions, they fall prostrate before the Lord, and cry aloud for mercy. Last Sunday, May 25th, I preached from the descent of the Holy Spirit. The Lord was evidently present ; five persons fell down under the Word, and all their cry was, ' Me vile sinner,—mercy, O Jesus ! Massa Jesus, mercy on me !' Thank God, Class and Band-meetings are now well attended. Many of our people, both blacks and coloured, are well acquainted with the comforts and experience of Christian life. But what, sir, are the labours of the present Missionaries in a country so extensive ? I hope, dear sir, we shall soon have the pleasure of hailing at least three experienced, judicious, and zealous missionaries on the shores of Jamaica."

Another communication from the same Missionary may be added, dated "Morant Bay, February 13th, 1820 :"—"At ten o'clock I read prayers, and preached to a very crowded congregation, chiefly negroes from surrounding estates, whose clean appearance and deep attention would have excited peculiar emotions in a person just arrived from England. But to me these things are not rare or novel in their appearance, having

witnessed a variety of solid proofs of the progress of truth and civilization amongst this once degraded people.

“Friday, 25th.—I left Morant Bay to visit the country parts of the Circuit; reached Bath at twelve o'clock; went with Dr. West, one of the oldest magistrates in the parish, and a sincere lover of good men, to examine the house lately purchased for a chapel. We have 600 members on the neighbouring estates. Bath is a very delightful place; situated at the bottom of an exceeding high mountain, which stretches along nearly as far as Holland Bay. The bath, the water of which would boil an egg, is much visited.

“27th.—Preached twice at Manchioneal to very crowded congregations; the people are much in earnest, and numbers are desirous of joining our Society.

“April 12th.—Yesterday I went to Yallahs Bay to purchase a piece of land for a chapel. In the afternoon I rode to Pomfret, and gave directions for the building of a temporary chapel, which has since been completed, and forms the station of a single brother. It has the appearance of an African settlement, and has received the name of ‘*Providence*.’ There are 322 members in that Society, and the prospect is encouraging.

“Dec. 26th.—Morant Bay. Yesterday being Christmas Day, I preached three times and read prayers; in the morning at five o'clock a large congregation assembled, and in the evening,

particularly, the chapel was filled. My soul was much comforted, and I would hope that good was done."

Mr. Ratcliffe continues his letter in the form of a journal, and his next entry is dated "Montego Bay, January 21st, 1821:"—"The District Meeting closed on the 15th. Increase of members, about 400. I left Kingston on the 16th, in company with Brother Shipman, for Montego Bay, to which place I had been appointed.

"Feb. 23rd.—My congregation at Blue Hole was about 170, besides children. On my way home, called on Mr. Light, Moravian Missionary, and was much refreshed in spirit.

"March 10th.—Took tea with Jeremiah Brown, Esq., a respectable merchant, who was particularly kind to the late venerable Dr. Coke, on his first visit to Montego Bay.

"April 6th.—I set off at 2 A.M. for St. Ann's Bay, the chief town of the beautiful parish of St. Ann, and arrived at 6 p.m., a distance of fifty-six miles. Previously to my arrival, Counsellor Drew addressed a letter to the Custos, explanatory of the Methodist doctrines; and I had a conversation with him on the Toleration Law. I took the oaths prescribed by the law of 1812. I preached twice and read prayers on the Sabbath, and every night during my stay; and formed a society of twenty members. I am certain it will form a most important acquisition to our cause in Jamaica."

In this year, 1821, two other valuable Missionaries arrived in the Island, Revs. Peter Duncan and Robert Young; but two experienced and honoured brethren died before the close of the year, the Revs. George Johnstone and James Underhill.

In 1824-5, Mr. Young was stationed at Stoney Hill, as part of the Kingston Circuit, of which he writes as follows:—"Providence employed me as its humble instrument in commencing the Society. I preached the first sermon, formed the first class, and gave the first ticket at Stoney Hill. I also had the great pleasure of seeing in the Circuit, before I left it, 12 Leaders and 565 members, and our rules in full operation." The Rev. T. C. Morgan reports upwards of forty added to this Society in 1827.

One of the very interesting and edifying subjects for a memoir (but few of which are recorded) is found in the *Wesleyan Magazine*. It is that of Miss Sarah Racster, of Kingston, written by the Rev. Robert Young. This young lady, from being a gay and fashionable worldling, became soundly converted to God, by the instrumentality of Methodism. She was appointed the Leader of two classes in Kingston,—the first in 1817, and the next in 1821; and in 1822, the Memoir states, "When we obtained an opening at Port Royal, she exerted herself to collect a class there, which she very soon accomplished, and continued to visit the place regularly at her own expense.

Having now three large classes in charge, she felt herself fully employed,—for being in affluent circumstances, she spent nearly all her time in visiting and instructing her people, or in trying to obtain more, as her delicate constitution allowed. As a class-leader she was very successful. The Lord blessed her labours, and the number of her members so greatly increased that two respectable classes were taken from them, and given to other Leaders. This ‘Israelite indeed’ ended her probationary state in Kingston, January 26th, 1826, in her thirty-ninth year.”

Of the week-night services in Kingston Mr. Duncan writes :—“ June 15th, 1826.—In this city we have but two chapels, and we are forced to have them both open for week-night preaching at the same time. The average of the two congregations, taken together, is not less than 2,500, and the number of hearers on the Lord’s Day is evidently on the increase.”

In 1827, Messrs. Barry and Kerr being stationed in Kingston, with a membership in the Circuit of 4,182, additional chapel accommodation and more labourers were urgently called for. The foundation-stone of a third chapel was laid on the 21st October, on a piece of ground west of the city, given by Abraham Riettid, Esq., a Hebrew gentleman. The company gathered on this occasion was computed at 8,000. The ministers present were Revs. Barry, Kerr, Murray, Morgan, and Duncan. The chapel, which was

opened for Divine service in the latter part of the following year, is a plain, substantial brick building, of good workmanship, sixty feet by forty-five, with a large burial-ground, in which, up to the present time, many of the members of our Mission family have been interred. A neat gallery on two sides, and across the east end, was erected by Rev. J. Edney, in 1843. And subsequently a good and respectable school-house was added, giving to the entire premises of Ebenezer Chapel a creditable appearance, seen on driving out of Kingston by the Spanish Town road. This school-house has since been destroyed by the cyclone.

In 1827, three Missionaries died ; these were the Revs. Ratcliffe, Parkin, and Grimsdall, the latter of whom had been twice cruelly imprisoned in the common jail at St. Ann's Bay,—the second time being in June, that year,—for preaching the Gospel. His death was believed to have been accelerated by the sufferings he had endured in the prison. During his ministry at St. Ann's Bay, the number of members rose from "301 to 646," and it is reported, "A more genuine work of God the Island had never witnessed."

In February 1827 Mr. Ratcliffe took a long and fatiguing ride, from Spanish Town to Accompong, in Saint Elizabeth's, to visit the Maroons there, 350 in number. "He died on the 15th August, after a short but severe illness, at Port Antonio. He had laboured in the Island from

1816 successfully. As a minister of the Gospel of Christ, and as a Christian, his piety, united with attractive manners, gained him general esteem. His death was triumphant, and his last expressions were those of confidence and joy." Mr. Parkin, who preached Mr. Ratcliffe's funeral sermon, died in the month following.

The Rev. Mr. Orton writes from Montego Bay, May 1st, 1827.—"Falmouth is a station of very great importance, as to its situation, being nearly at equal distance from Montego Bay and St. Ann's Bay. Its spiritual state is prosperous; present number in Society, about 140." In 1828 there were 12 Missionaries, 10 Circuits, and 11,682 members, showing an increase on the previous year of 708 in the district.

An interesting record of progress now lies before the writer. It is the "First Report of the Wesleyan-Methodist Missionary Auxiliary Society for the Jamaica District, for the year ended 30th June, 1829. Printed by Alex. Aikman, Jun., printer to the King's Most Excellent Majesty, and to the Honourable House of Assembly, Jamaica." After giving a brief epitome of the "General" or Parent "Report," printed in London, this local issue says:—"It affords the Committee of the Jamaica Auxiliary peculiar pleasure to be able to state that in the West Indies the most astonishing success attends the preaching of the Gospel; and that the best moral and religious effects have been produced among the once superstitious and

demoralized descendants of Ham." Then comes a paragraph, evidently written under feelings of ardent gratitude and great astonishment: "The general income of the Wesleyan-Missionary Society for the last year is unprecedented,—no less than £50,000 sterling!! Thank God. No missionary bankruptcy. The work is the Lord's, the silver and the gold are His." The lists in this report are for two years, 1828-9, giving in the aggregate a "grand total of £625 5s. 10d.," old currency.

"In 1829 there were thirteen Missionaries;" and the report states, "an additional number of Missionaries is expected daily, to occupy several new stations."

The successes at this period would have been far greater if men and money could have been had. Mr. Barry writes from Spanish Town, April 19th, 1828:—"The prospect at Old Harbour is encouraging. Several have joined us. A lady offers land for a chapel; a few pounds are already subscribed, and I think I could erect a chapel for £400 currency." Rev. W. Box writes from Savanna-la-Mar, Dec. 22nd, 1829:—"Our infant cause here is advancing. During last quarter we added nine to the Society. It delights me to hear from some of them what God hath done for their souls. Mr. A. DeLeon, junr., has established a school for poor children."

In the same year Rev. W. Wood writes from Stoney Hill:—"Our people manifest great eager-



ness for the means of grace, and often come before the time. Our last love-feast was one of the happiest seasons I ever enjoyed. The time was taken up throughout, and many gave their experience in a rational and scriptural manner."

Two of the Missionaries, Revs. William Saxton and James Vowles, died in 1830. "Mr. Saxton was sent out to Jamaica in 1829. His earnest and affectionate manner of preaching endeared him to the persons among whom he laboured; and for his active and unwearied exertions to improve the rising generation, he will long be remembered. He died in the Lord, at Bellemont, November 27th, in the twenty-seventh year of his age, and the second of his itinerancy."

Mr. Vowles "was a native of Bath in England. When he was about fifteen years of age, he obtained redemption in the blood of Christ, even the forgiveness of sins; and afterwards received the blessing of perfect love. Offering himself as a Missionary, he was sent to Jamaica, where he arrived in March 1829. In 1830 he was stationed in Port Antonio, in which Circuit his labours were owned of God. But on the 10th August he was attacked by fever, and died on the 16th, in the twenty-fourth year of his age, witnessing a good confession."

In the same year the Mission was happily supplied with a timely reinforcement by the arrival of Revs. John Corlett, John Walters, and

James Rowden. In this year there were eighteen Missionaries and twelve Circuits, with a membership of 12,025, while the out-stations had rapidly increased year by year.

## CHAPTER II.

**Emancipation Bill—Twenty Missionaries arrive in Four Years—  
The Writer's Arrival in Jamaica—Met by Rev. David Kerr—  
Coke Chapel—Arrival of Five Missionaries—Death of Rev.  
V. Ward and Others—Blacksmith's Shop—Compensation by  
Home Government—Spanish Town and Visit to the Governor  
—Annual District Meeting—Revs. I. Whitehouse and J.  
Corlett—Duncans Chapel—Circuits—Home Government Grant  
to Schools—Rev. T. H. Bewley's Death—Mr. Armstrong  
appointed as Superintendent of Schools—Rev. W. Wedlock—  
Rev. W. Lofthouse arrives—Classes met under the Mango  
Trees—Mount Ward—Upton—Falmouth Chapel opened—  
Capture of Slave-Ship—The Writer appointed to Falmouth—  
First of August, 1838—Stewart Town—Advertisements in  
Slavery.**

**I**N 1834 the Bill for the emancipation of all the slaves in the British dominions passed both Houses of Parliament. It was then evident to our Missionary Committee that the happy change so soon to take place in the civil condition of so many thousands, freeing them from the galling yoke of slavery, and placing them, like ourselves, under righteous British rule, would make it both opportune, and morally binding on them, and on all Christian Missionary Agencies, to use unprecedented effort, combined with unwonted liberality and special prayer, to meet the spiritual

wants of so vast a number of African and West Indian negroes, and to supply them with the Gospel of their salvation, and with preachers to break unto them the bread of life. For this glorious object, the Wesleyan Missionary Committee and Conference sent out to Jamaica, during the four years from August 1834 to August 1838, the term of the "Apprenticeship," or transition state from slavery to freedom, under the form of a restricted slavery, no less than twenty Missionaries, who voluntarily offered themselves for Mission work.

The following are the names of the twenty Missionaries: Revs. Jonathan Edmondson, John Randerson, Robert Inglis, Mark Baker Bird, James Corlett, William Ritchie, Samuel Simmons, William Hodgson, William Seccombe, Richard Harding, John Hornby, Henry B. Foster, John Williams, Philip Chapman, Thomas H. Bewley, Joseph D. Jackson, Wilson Lofthouse, Kelsham Fullagar, John Gregory, Richard Sargeant.

These all joined the ranks and laboured on the Island. It was at the Conference of 1835 that the writer, having offered himself as a Missionary to any part of the world, was appointed to Jamaica. He sailed from London in October, in company with two others, by the brig *William Burton*, Captain Saxton. We encountered a terrible storm off the Cornish coast, and were driven into Falmouth. The Wesleyan friends invited us on shore, showing us great kindness, and affording

our party opportunity for preaching at Falmouth, Flushing, and Penryn. After a favourable change in the weather, we re-embarked, and had a delightful passage of thirty-six days to Kingston, Jamaica, landing on the 15th December.

The charming scenery and lofty mountain ranges, towering majestically beneath a tropical sky, presented a grand and gratifying picture of loveliness and beauty. The view, as seen from the deck of a vessel approaching the island, is one never to be forgotten.

We took on board a black pilot, whose expressive countenance and manner of speaking appeared to me indicative of a mind capable of good cultivation. My first impression on that score was, therefore, favourable, and consequently encouraging. In those days no steam packet had been put on the West Indian route. The mails were carried by a fast-sailing man-of-war cutter, despatched fortnightly, the length of voyage of course depending on the weather.

On landing we were met by Rev. David Kerr, one of our veteran Missionaries, then Superintendent of the Kingston Circuit, whose reception of us was a combination of Christian brotherly affection and West Indian hospitality. His residence was then the under part of the old Coke Chapel on the Parade, which had been in use since 1790, having been purchased and opened with the sanction and under the auspices of Dr. Coke. It had been a large dwelling-house, but was then con-

verted into a chapel, with a capacious room on the basement floor, appropriated to the use of the "bands," and called the "band-room." The other rooms below the chapel were occupied by the Mission family.

On the same site now stands the splendid and spacious Gothic edifice, retaining the same honoured name. The foundation-stone was laid during Mr. Kerr's superintendency. The chapel is an ornament to the city, and overlooks the newly-formed Parade garden,—the garden occupying what was once a large open square, so dusty and rugged, that it was unpleasant by day and dangerous by night to ride or drive across.

Towards the erection of the chapel, the House of Assembly gave £500, and the Common Council a liberal donation. The contract for building was £11,000 sterling—Da Costa and Maxwell were the builders. The chapel is the most ornamentally architectural in the city, and is calculated to seat 2000 persons.

A few weeks before our arrival, a party of five brethren, Harding, Hodgson, Seccombe, Hornby, and Williams, had landed, making, with ourselves, Gregory, Foster, and Fullagar, the reinforcement for that year, to supply the places of those who had fallen in the field—six of our Missionaries, viz., Revs. V. Ward, W. Wood, John Walters, D. Barr, C. Wilcox, and James Corlett, having died during the year. One of that sad obituary list was the Rev. Valentine Ward, who had been

sent out as the special Representative of Conference, and who fell while zealously prosecuting his Lord's work. He started in an open gig in heavy rain on the afternoon of Sunday, 22nd March, from Ramble, in the Montego Bay Circuit. He had been preaching at Ramble, in what had been a blacksmith's shop, then rented as a preaching place. This blacksmith's shop was first opened by Rev. Thomas Murray in 1831, as a Wesleyan preaching-place, the rooms above serving as a residence, and occupied in the following year by the late Rev. W. Ritchie, and his newly-married wife, who now survives him. Mr. Ward was to preach at Montego Bay that evening, and his sense of duty to keep an appointment was such that, despite the remonstrances of Mr. Wedlock, Superintendent of the Circuit, and his assurance that a congregation could not assemble, he resolved on travelling. The severe drenching Mr. Ward received on the journey down brought on fever; he had to retire to bed, and died on Thursday, his happy soul escaping to glory. He was interred on Friday in the Montego Bay churchyard. Mr. Ward's love for the West India Missions had been expressed by himself at the Annual Missionary Meeting in London, April 1827, thus: "There is one part of the world that has affected my heart more than any other, and that is the West India Islands."

At the District Meeting held in Kingston, in January 1835, there were twenty-five Missionaries

present, from fourteen Circuits, reporting 13,365 members, and 1870 Sabbath scholars.

It may here be mentioned that the heavy losses sustained by our Mission in the destruction of Trust property in Jamaica, during the outrages that followed the rebellion of 1831-2, were partly compensated by the Home Government. After receiving the estimates prepared by the Rev. Dr. Bunting, then Senior Secretary of our Missionary Committee, the Government allowed one-half of the estimated amount of damages, on condition of the other half being raised by the friends of the Society, which was done.

The writer's first few weeks were spent in Spanish Town with the Rev. Jonathan Edmondson, Chairman of the District, who lived in a small house on the chapel premises. The chapel is neat and respectable, with good galleries. The other Stations in the Circuit were then St. John's Mountains, and St. Thomas-in-the-Vale, with a rented room for preaching at each place. Now we have a chapel in the above-named mountains named Garden Hill, built by Rev. H. B. Britten, and also one at Linstead, in St. Thomas-in-the-Vale, now St. Catharine. The members of Society were characterized by true Christian simplicity and fervent zeal for God, while numbers of them possessed remarkable power of prayer. The Leaders, especially in Spanish Town, were intelligent, and clear in their knowledge of Scripture doctrine. These remarks were found to apply extensively also to



those who had been converted to God by missionary instrumentality in other parts of the island. At that time, 1835, the Governor of the Colony was the Marquis of Sligo. He resided in Spanish Town, and we paid an agreeable visit to him at King's House.

The Annual District Meeting commenced its sittings on the 14th January, 1836, in the body of the old Coke Chapel on the Parade. The Rev. Isaac Whitehouse, the oldest Missionary in the Island, who was an indefatigable and successful labourer in the vineyard, and had undergone much persecution and imprisonment for Christ's sake and the Gospel's, was elected Secretary. Mr. Whitehouse's habit of punctuality was seen in his manner of calling the names of the brethren. We remember him standing at the head of the table, waiting for the first stroke of 6 a.m. by the Parade Church clock, to read the List headed by the Chairman. Another senior minister was the Rev. John Corlett, who was received into our Ministry by the Conference of 1824. His spirit of enterprise in opening new Stations has been crowned with success, which now, after the lapse of nearly half a century, continues and increases under the labours of other men. Mr. Corlett has recently entered into his rest, having died 6th August, 1877, in the Brown's Town Circuit, and was buried at Duncans, near the chapel he himself had commenced to build on a scale commensurate with his strong faith and large-hearted expectation

of prosperity,—the dimensions of the chapel being seventy-five by forty-five feet. He had laboured fifty years, in this and other West India Districts. His widow still survives.

The number of Missionaries at the meeting, and all stationed in the Island, was twenty-seven, with 17,123 members of Society ; the Circuits having so increased as to compass the entire length and breadth of the Island, viz:—

Kingston.  
Spanish Town.  
Morant Bay and Yallahs.  
Grateful Hill and Unity.  
Montego Bay.  
Falmouth, Stewart Town, and Duncans.  
St. Ann's Bay, Blackheath (now Beechamville),  
Ocho Rios, and Ebenezer.  
Bath and Manchioneal.  
Stoney Hill and Red Hills.  
Lucea and Savannah-la-Mar.  
Oracabessa, Port Maria, and Guy's Hill.  
Black River, Lacovia, Mountain Side, and Pedro  
Plains.  
Clarendon, Vere, and Manchester.

*Min. of Conf.*, 1836.

After the passing of the Emancipation Bill, the Home Government gave £3000 to the Wesleyan Missionary Committee to facilitate the progress of education in the West India Colonies. Of this sum Jamaica received its allotted share, on the

condition of adding one-third more, which the Committee did, and wisely employed it, as reported by C. J. Latrobe, Esq., Government Inspector of Schools. Our schools had now begun to assume so important a part of our Mission work that, at the Conference of 1836, the Rev. Thos. Henry Bewley was appointed "Superintendent of all our Mission schools in Jamaica." The writer well remembers Mr. Bewley as a most excellent man, adapted for the office assigned him, and also as an effective, powerful preacher. But his career was short. He travelled from Dry Harbour to Stewart Town, on the morning of Sunday, 8th July, 1838, in the heat of the sun, reaching just in time to preach a Missionary sermon. In the afternoon he felt ill, fever set in, and on the writer's going up from Falmouth next morning, to attend a Missionary Meeting, it was necessary for him, in order to secure additional medical aid, to ride down to Falmouth, and send up another doctor. The case, however, terminated fatally before the end of the week. In the Conference Obituary of Mr. Bewley, it is said, "He introduced a system of education, peculiarly well adapted to meet the wants of the rising generation, and commenced schools calculated to prove nurseries of piety and useful knowledge to thousands of the children of the lately emancipated population. His last moments were particularly solemn and affecting, and will never be forgotten by those who witnessed them. His faith was firm and unwavering. He

said, 'It is all right ; my only care was about my wife and five children, but I give all up ; I am ready to go, all is well.'

Mr. Bewley's place was speedily filled by the appointment of Henry Armstrong, Esq., an intelligent gentleman, a native of the West Indies, as our General Superintendent of schools in Jamaica.

At the District Meeting already alluded to, the writer was appointed to the Montego Bay Circuit, with Rev. W. Wedlock Superintendent, whose devotedness to his work during the two previous years had made him to be loved and honoured by a most affectionate and faithful people, amongst whom it was indeed a privilege to be employed in preaching the Gospel. This year was one of harmonious and successful toil, showing an increase for the year in the various Circuits of the District of 1592 members, as reported at the ensuing Annual Meeting, held January 1837. We reported from the Montego Bay Circuit an increase of 200 members. In addition to our numerous Stations, we had held preaching services in a large room at the Barracks, attended by the soldiers. At this meeting Mr. Wedlock was removed to Spanish Town, but, becoming blind, had to return to England, where he laboured for twenty-six years acceptably and usefully in Circuit work, although continuing blind. He died triumphantly, May 5th, 1866, at Sheerness.

In going from Montego Bay to the Kingston

District Meeting, as we had to go by sea in a small drogher boat, we experienced some discomfort from having to sleep on the deck at night, but otherwise had a tolerably agreeable voyage. The Rev. David Kerr was appointed to Montego Bay as Superintendent, the writer returning with him, and also the Rev. Wilson Lofthouse, who had just arrived from England.

In this year the fidelity of our members had rather a severe test. One of the ministers of the District having become heterodox, and being summoned home by the Committee, declined to obey the summons, and sent in his resignation, at the same time trying to form a party and to draw away our members. Printed papers, and an agent, being sent by him from Kingston to Montego Bay, resulted in the gratifying proof to us of the unswerving attachment of all our people to "Methodism as it is." Consequently, neither the agent, nor his papers, could gain either footing or influence among the Societies on the north side of the Island, although some injury was effected by the agitator in two or three Circuits on the south side.

Shortly after this period an important acquisition to our Circuit property was gained by our obtaining a piece of land from W. H. Heaven, Esq., in the immediate vicinity of the old blacksmith's shop at Ramble. That building had become quite too small for the large congregation regularly assembling, and inadequate to meet the requirements of the growing Society, although a lay-to roof had

been added along its entire length, and the classes, some of them large, met separately after the morning service, under the beautifully spreading mango trees, with rich, thick foliage, growing in the adjacent pasture; each class knowing its allotted tree, thus forming a delightfully picturesque Missionary scene, while the adjacent hills echoed the songs of Zion, from these Sabbath-day privileges.

The foundation-stone of a new and substantial chapel was laid on December 22nd, 1837, in the presence of a large concourse of people. A good collection was realized, and £25 given by Mr. Heaven. The Station has so prospered, that now it has, in addition to the chapel and vestry, together capable of holding 800 persons, a comfortable two-storey Mission House, a well-built school house, also of stone, and a teacher's residence, forming together a very pretty range of buildings. The chapel has an excellent harmonium, and a good choir, conducted by a young lady connected with the Society, and living in the immediate vicinity. This Station may be viewed as a complete Wesleyan Mission Establishment, and appropriately named Mount Ward, in honour of the dear servant of God who preached his last sermon there. And it is indeed "beautiful for situation," in this rich locality of grazing pens in the parish of Hanover. It is also central, as the head of the Circuit, surrounded by its out stations, Mount Reece, Coke's View, Lethe, and Ginger Hill, giving

work enough for two men, but to which only one can be allotted.

Not long after acquiring the land at Ramble, another valuable addition to our connexional Trust property was secured at Montego Bay. The Missionary and his family had always been living in a rented house. But an eligible and healthy residence called Upton, at a little elevation from the town, having come into the possession of Miss Rebecca Waite, a Wesleyan Leader of distinguished piety and usefulness, anxious for the comfort and health of her ministers and their families, offered it at its market value, consenting to receive payment by instalments at convenience, with no charge for interest. This is now our Mission residence. It had formerly belonged to a gentleman styled Colonel Grignon, he having commanded in the Militia force, during martial law, in the rebellion of 1831-2.

During this year, 31st July, 1837, the new chapel in the Falmouth Circuit was opened. The former Falmouth Wesleyan Chapel had shared the fate of several others of our own, and of the Baptists', and had been destroyed by the raging mob, designated the "Colonial Church Union," who, in their determination to banish all dissent from the Island, had adopted, as their motto, or watchword, "Pull down the nests, and the rooks will fly." At the time of the destruction of the chapel, an awful death took place;—a man, supposed to have been attempting to steal the mate-

rial from the fallen building, in the night, was found dead in the morning, an immense beam having shifted its position, and pressed him by the neck to the ground. Previous to the opening of the new chapel, a great change had happily taken place in the disposition of most of those in authority towards our cause. One evidence, among many others we could enumerate, was the fact that we were allowed the occasional use of the large and handsome Falmouth court-house for Divine worship, during the erection of the new chapel. This happy change may be accounted for in the discovery of the fact by those who had been our foes, that the charges against us, for having instigated the rebellion, were utterly false, mere slanders, propagated by the enemies of all righteousness.

On Sunday, 3rd December, a captured Portuguese slaver was brought into port at Montego Bay, under command of an officer and part of the crew of H.M.S. *Snake*, by which vessel she had been captured off Cuba. The slave-ship had sailed from the coast of Africa, about thirty miles from Sierra Leone, with 470 slaves on board. But, from close confinement, and severe privation before capture, 130 had died on the passage. They were landed on Monday. Much kindness was shown them by the townspeople, in providing clothing, and other requisites. On the deck, the sick and dying, previous to being landed, presented a harrowing spectacle, and about sixty more were soon



added to the death list. The inhuman captain boasted that he had made eighteen successful voyages in this diabolic traffic, and could soon get another ship, and therefore seemed to care but little about the forfeiture of his vessel and cargo. Two other slavers were chased about the same time, but both escaped by running on shore, landing crews and freight, and deserting their vessels. It was gratifying to see the evident satisfaction of the poor creatures, liberated and landed here, on knowing they were free, although we could not talk to them, as they knew no English.

The year 1837 was a prosperous and a happy one to the District generally, although our success was somewhat retarded and our joys chastened by the partial schism in a few Circuits, causing a loss to the district of 615 members. But as a large proportion of these saw their error, and returned to us in the following year, we may anticipate by informing the reader, that at the end of *that* year our number of members had risen to 20,152. We lost one missionary—Rev. James D. Jackson, who died in Clarendon, September 3rd.

At the District Meeting, January 1838, the writer was appointed to the Falmouth and Duncans Circuit. Falmouth is the chief town in the parish of Trelawney, one of the largest sugar-growing parishes; its slave population alone, a few years before freedom, was estimated at 27,000. At Duncans, on the 4th March, the foundation-stone of a good school-house was laid.

This year was an eventful one to the Island. The Jamaica House of Assembly passed a Bill relinquishing two years of the "Apprenticeship," which, according to the British Act of Parliament, was to continue till August 1st, 1840. This spontaneous measure on the part of the Assembly was very gratifying to all philanthropists, especially as nearly all the members were slave-holders. Their vote provided for the entire freedom of all the enslaved population to take place on the 1st August this year, 1838. We need not assure the reader that this act of the Jamaica Legislature met with the full approval of Her Most Gracious Majesty Queen Victoria. The Missionaries of all denominations were devoutly thankful to God, seeing that it increased their facilities for usefulness, while it added to the weight of their responsibilities. The writer, who was at the time ill in bed with fever, well remembers, when the news from the seat of Government arrived in Falmouth, the Rev. W. Knibb, Baptist minister, coming into the sick-room, full of joyous delight in having to communicate the pleasing intelligence. The Home Government had voted and subsequently paid £20,000,000, as "compensation money," to those whose slaves had been liberated, throughout our Colonies.

Sir Lionel Smith, the Governor, acted very judiciously in adopting precautionary measures to prepare all classes for the change so rapidly approaching. Proclamations were issued and ad-

dresses forwarded to magistrates and ministers, recommending that all churches and chapels in the Island should be opened for religious worship on 1st August. This recommendation was observed throughout the Island. And in many places a public night service was held in the last hours of slavery, prior to the dawn of freedom. At the Wesleyan Chapel, Stewart Town, in the Circuit adjoining the Falmouth Circuit, a meeting of this description was held by the writer, for a sermon, addresses, and prayer. The text was from Isaiah, lviii. 6, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

The chapel service closing at a quarter to twelve, and a similar service having been held by the Rev. B. B. Dexter, at the Baptist Chapel, closing at the same time, the two ministers and their congregations met by mutual arrangement, and by torch-light procession, bearing a coffin containing the insignia of slavery, such as whips, fetters, branding irons, bilboes, and some pro-slavery newspapers. These relics of the atrocious system had been lying in state a day or two, and were viewed by many, who rejoiced to see them thus laid significantly low. And on proceeding to the grave which had been dug in the market place, the coffin and its contents were deeply deposited, with songs of thanksgiving, composed for the occasion, firmly believing the monster of slavery would rise no

more. One of the newspapers above alluded to now lies before the writer, *The Royal Gazette*, published in Kingston 1781, with advertisements headed with rough wood-cuts. We copy one:—

“Run away from Prospect Estate, St. Thomas-in-the-East, a negro man of the Coromantee country, named Corridon, 5 feet 10 or 11 inches high; marked on the right shoulder C. B. and P. on top,—has a wooden leg. A pistole will be given for apprehending him, by David Murray, St. Thomas, or J., and F., Kingston.” Other advertisements appear, such as “Run away”—“Reward for catching”—“For sale singly or in lots”—“To hire out for labour”—“Apprehended, supposed to have absconded.” These announcements were headed by figures of men, women, or children, singly or in groups, representing the advertised.

Over the spot where the novel interment took place, now stands a neat and well-built Episcopal Church, a suitable adornment to Stewart Town. The remaining days of that memorable week were generally spent in joyous festivities and religious services. A brief recital of what came under the writer's knowledge or observation may serve as a specimen. At Duncans, our Mission Station, nine miles from Falmouth, a very large dinner-party of the newly emancipated, with long tables, laden with roast kids, pigs, joints of meat, hams, salted beef, and ground provisions in abundance, with pies, puddings, and fruits in variety, met to enjoy

what they had united in preparing. Rev. W. Ritchie presided, and additional gratification was afforded by a number of white employers and overseers taking seats at the tables, and assisting in the carving operations. At Stewart Town, an early morning prayer-meeting was held on the first day of freedom; and in the afternoon, a Love-feast, at which many spoke, and a gracious influence prevailed. It was delightful to mark that, while grateful reference to their newly-acquired temporal freedom was feelingly made, they still gave pre-eminence to that far more glorious liberty they enjoyed as children of God. In the evening we had public service. On the next day, August 2nd, a very large gathering, similar to the one at Duncans, met for the same purpose, in excellent order, with abundant provision for feasting, in the open air, in the yard of the Baptist Chapel, Brown's Town, at which the writer was present, having preached in the morning in a booth, on the Wesleyan premises, and made a collection towards the erection of a chapel thereon; and in the evening he preached in the Baptist Chapel for Rev. John Clark.

A large public meeting was held on the 4th, in the Dry Harbour mountains, at which the writer with other ministers had a favourable opportunity for addressing the assemblage of happy freemen on their additional responsibilities to God, to their fellow-men, and to their families, in the education of their children religiously and secularly. It was

encouraging to see the anxiety for good counsel, and their willingness to act upon it.

The following day being the Sabbath—such a Sabbath as Jamaica had never before witnessed—the places of worship of all denominations were well attended, and a new era of unfettered religious and civil liberty gladdened all our hearts.

Great efforts were now made in all directions to form additional schools, and to erect school-houses; also, in the towns, adult schools were formed, and successfully conducted on week evenings. One established in Falmouth numbered 70 scholars. Our day-schools in the Island received at once a large accession from those who at the commencement of the apprenticeship system were just above six years of age, as, having attained that period, they were reckoned as Apprentices, while all under that age were free from the first passing of the Emancipation Law. A flourishing Day-School had been formed both in Falmouth and Duncans, both, at that time, held in the respective chapels. A school-house at the latter place was in the course of erection, and one at the former was soon built. Other school-houses were promptly planned and erected in several of our other Circuits in the Island.

An old negro woman, 115 years of age, living at Martha Brae, was baptized by the writer. She had full use of her mental powers, and gave satisfactory answers to the questions put to her. She had been instructed by Rev. M. B. Bird.

Brother Bird was appointed to Hayti in 1839, being well acquainted with the French language, and laboured there till 1879, when he became Supernumerary.

### CHAPTER III.

1838 A Prosperous Year—Open-Air Service—St. Ann's Bay Circuit—High School—Dr. Kessen—Rural Accommodation, Beechamville, 1839—S. Drew, Esq.—Blackheath—Jubilee of Jamaica Methodism—Centenary Year—Revival—Native Helpers—Speech of Henry Williams—District Increase of Members—Sir Charles T. Metcalfe—Grand Cayman—Rev. W. Lofthouse—Savanna-la-Mar Chapel—Mearnsville Chapel—Guy's Hill—Marriage Bill.

THE year 1838 was an exceedingly prosperous one for our Missionary Churches, as well as for those of other denominations in the Island. The members of our Societies gratefully acknowledged God as the Giver of the blessing of freedom, while they honoured the names of those who had been mainly instrumental in bringing about the suppression of the slave-trade, and the abolition of slavery. Wilberforce, Buxton, Clarkson, Coke, Wesley, and others, shared their gratitude for their efforts in this great work. We were thankful that so comparatively little difficulty was experienced in arranging and adjusting matters connected with the new relationship of master and servant, employer and employed. We found our members and hearers peacefully and industriously disposed, thereby affording us much satisfaction in labouring



among them for their spiritual welfare. Our Societies were largely increased, and the piety of our people deepened.

We held an open-air service in the Falmouth market-place, to preach against one of the evil customs we had to contend with ; this was the practice of "John canoeing" at Christmas,—parading the streets in gaudy dresses, masks, and other foolish appendages ; dancing and beating the gumby-drum, singing negro songs, with midnight carousing. The rival sets, "Red" and "Blue," with each a champion on horseback, were encouraged by some store-keepers and others at vast expense. But this custom is now almost given up.

The following year, 1839, was marked by many events of a pleasing and stimulating character. The writer's sphere of labour was in the St. Ann's Bay Circuit, with Rev. Isaac Whitehouse Superintendent, and the brethren W. Redfern and E. Lockyer. The Circuit extended coastwise, westward, to Pope's or Runaway Bay (now Hoolebury) ; eastward to Ocho Rios ; southerly in the mountains, to Ebenezer ; south-easterly to Beechamville, Epworth, and Watsonville ; and also in the Pedro Mountains, to York Castle, where, in 1839, we worshipped in a booth, in one of the pastures at some distance from the splendid mansion, situated on a branch road off the main road through the Pedros. At Beechamville we had then no chapel, but Mr. Whitehouse, who resided in that locality, was preparing to build one. He had built one at

St. Ann's Bay, our former chapel there having been demolished by the Colonial Church Union in 1832. He was also building one at Ocho Rios, which he subsequently finished. Here our chapel had been destroyed by the same antagonistic party. He was at the same time erecting one at Epworth, and had finished one at Watsonville; this latter, of cut stone, 64 feet by 34, which was opened June 2nd, 1838. The chapel at St. Ann's Bay, built by Mr. Whitehouse, was a good substantial stone building, and has recently been enlarged to nearly double the former size. A new chapel at Epworth, 53 feet by 33, with wall 13 feet high, has just been completed by Rev. George Lockett. It is of good stone, beautifully neat, with cedar seats, and mahogany rostrum and communion rails. The fanlights of the windows are ornamented with stained glass. The roof is close boarded and of good construction, and there is a school gallery. And although the Society has only 113 members, the collection at the opening services, February 1880, amounted to £60.

The places above enumerated now form chief stations or heads of four distinct Circuits. The York Castle Society was removed to Benson-ton, where Rev. W. S. F. Moss subsequently built a large chapel, at a cost of upwards of £1000, and is now included in the Beechamville Circuit. York Castle Penn is now the property of the Wesleyan Connexion, having been purchased with the sanction and aid of our Committee, during the

present general superintendency of the Rev. George Sargeant, he having been instructed to select suitable premises in a good locality for our "Jamaica High School and Theological Institution," in 1875, the rules, regulations, terms, etc., being arranged, and committees appointed at our District Meeting. The Rev. A. Kessen, LL.D., who arrived in Jamaica in February 1876, was the first Principal, and was much beloved, both by pupils and students. The school became very popular, and gave great satisfaction to its patrons. At the Exeter Hall meeting, in May 1877, in the report read by the Rev. Dr. Punshon, it was noted, "The High School in Jamaica has found much favour, and promises to be a useful educational centre." Failure of health necessitated Dr. Kessen's return to England. The loss of his services, and those of his estimable lady, were much felt by the newly-formed institute. The Doctor was succeeded by Revs. John Thackray, B.A., and J. Richard Hargreaves, under whose management the school continued to rise. The Rev. G. Sargeant is now, 1880, the Governor and Chaplain.


Some very valuable additions and improvements have been made to the range of buildings, in the erection of a stone-built spacious schoolroom, conveniently fitted up with seats, desks, etc., and with a handsome set of lamps for Sabbath evening services.

This room is named the "Osborn Hall." The

upper story is an additional dormitory, airy and comfortable, affording, together with the large one over the main building, sufficient sleeping accommodation for more than sixty scholars.

The Committee very kindly advanced a loan of £1,000 for this building. The sanatorium is cheerfully situated in view of the flower-garden. The elevation of the property from the sea-level is about 2,100 feet, and consequently healthy. All things considered, the institution may be said to be equal, if not superior, to any of the kind in the Island. The scholars are from the middle and mercantile classes of the population; also the sons of ministers of our own and other denominations, with others, whose parents are wealthy land-owners, and a few sons of Government officials. An "Osborn medal," value £6, and a "Solomon Medal," are gifts to be awarded by the Governor.

The Report for 1879 states: "Several senior boys have left with great credit, and entered upon respectable callings. Two of the junior masters were elder boys of the school when it opened, and one has been received by the District Meeting as a candidate for the Ministry." Four students have gone from the institution into the work of the Ministry. There are now, in the establishment (1880) a head master, three junior teachers, four students, and forty scholars. Three of the students are natives of Jamaica, and one is from St. Vincent's. Towards the close of this year, the



death of the former head master, Mr. Cooling, was a sad calamity to the institution. It is rather significant that a negro woman, still living, remarked in the time of slavery, "Hi, de debil hab dis place *now* ;—God Almighty will hab it *some day*."

Our accommodation for worship at Beechamville, in 1839, was literally rural, consisting of nine booths, subsequently increased to fourteen,—one large one for the main body of the congregation, the others varying in size from a temporary family pew to intermediate dimensions, according to the number who might have joined in erecting them, and one conveniently situated for the pulpit. Now there is a large chapel 81 feet by 49, and a membership of six hundred and three, from which a draft is now being made for the Alderton station.

The nucleus of the Beechamville society had been formed by Counsellor Stephen Drew, Esq., a native of Cornwall, England, residing at Bellemont in St. Ann's. He had been converted to God through the instrumentality of letters from his sister, a devoted Wesleyan, and the perusal of Wesley's Sermons, sent by her to him ; his impressions having been deepened to contrition and saving faith from these and a sermon he heard in Jamaica from John iii. 3. This gentleman preached in his own residence, and led the class he had gathered, and having appealed through the District Meeting to the Committee, and secured ministerial attention, he built a chapel at his own expense

on the property, 60 feet by 50, which was opened by Rev. J. Shipman in 1823, and the first Methodist Society in St. Ann's was formed. The next was at St. Ann's Bay, previously noticed, then Ocho Rios. The first Missionary Meeting in Jamaica was held on Sunday, October 9th, 1825, at Bellemont, Mr. Drew in the chair; Revs. Ratcliffe and Young speakers; collection between £6 and £7 sterling. Subsequently, the chapel being too small for those who attended, Mr. Whitehouse, in 1829, formed a preaching-place, eight miles distant, on the interior road, for a portion of the people, and for whom the Ebenezer chapel was afterwards erected.

An account of the death of Mr. Drew, written by Mr. Ratcliffe, is published in the *Wesleyan Magazine* for 1827, p. 567. The following is a brief extract:—"On the 30th December, 1826, Mr. Drew attended service with his large and amiable family in the chapel; and with a number of free people and slaves partook of the emblems of the Saviour's Passion. He then met his large class, and retired to his own residence. He complained on Monday; on Tuesday I went up to see him, and prayed with him; his mind was tranquil and stayed upon God. He said, 'I am a poor worm; there is no room for boasting; I cannot look to anything I have done; the whole science of Divinity is compressed into a very narrow compass,

'I the chief of sinners am,  
But Jesus died for me.'

Thank God, He gives me power to look steadfastly to the cross, and all is clear before me.' He died on Thursday, about 10 p. m., and was interred on Saturday in the family burial-ground at Bellemont. At the close of the funeral service, Brother Crofts gave a most impressive address, and Brother Orton offered the concluding prayer. The pulpits of Bellemont and Spanish Town were hung in black, and a funeral sermon was preached at the latter place during the sittings of the District Meeting from Isaiah lvii. 12.


"Mr. John Martin, a devoted Leader, who suffered severe persecution for Christ's sake, and to whom Mr. Drew was much attached, attended him during his illness, and bore written testimony to Mr. Drew's happy state of mind, and fervency in exhorting the friends around him, and especially the doctor, to seek salvation ; and the members 'to cleave unto the Lord.'"

Mr. Martin's widow is now, at the age of seventy-four, an active and influential Leader in the Beechamville Society.

Soon after the decease of Mr. Drew, a place named Blackheath, at no great distance, became the central station for the increasing numbers that were being gathered into the fold of Christ, by the missionary instrumentality of Methodism in that part of the St. Ann's mountains. At this place Mr. Whitehouse and family resided ; the congregation worshipping under a group of large spreading trees with thick foliage. Here the writer, on

journeying to his first Circuit in February 1836, heard the Rev. Robert Inglis preach to about 1,200 persons, the spot commanding a view of the distant mountain tracks, along which, for an hour previous to the service, were seen lines of hearers and members in single file, approaching the point of attraction. Soon after this we had to remove to a place named Greetwell, near the present Missionary establishment of Beechamville. It was at Greetwell we had the rural accommodations already described.

In 1839, the period of which we were previously writing, the time had come in which a large and commodious chapel was absolutely necessary; and the August holiday being an appropriate season for laying the foundation-stone, money having been collected, and preparations made, the Rev. Edward Fraser, who had arrived in Jamaica in the early part of the year, was invited from Kingston to perform the ceremony, which he did on the 2nd August, in the presence of an immense gathering of joyous spectators. The writer went over to Kingston to take Mr. Fraser's place for a week. The cause in Kingston was in a very encouraging state. Services were held in all our chapels on Thursday, 1st August, that being the first anniversary of freedom. The Sunday-schools in the city were flourishing; and at the Communion on Sunday, the 4th, about 600 communicants were at the Lord's Table, at our large chapel. One gentleman had lately re-





nounced Judaism, and had publicly embraced Christianity by being baptized.

This year, in its Methodistic chronology, gave us two interesting and special commemorations. The first was the Jubilee of the Jamaica Wesleyan Methodist Mission, to which we have already alluded in a former part of this narrative as having been celebrated by the public meeting held in Wesley Chapel in Kingston. The other was one of thrilling intensity, exciting devout gratitude throughout the whole Methodist Connexion, at home and abroad, being the centenary of Wesleyan-Methodism. The District Meeting in January directed that this should be observed by public meetings in the various Circuits for making collections and obtaining donations to remit to the Treasurer and Committee of the Centenary Fund. The writer had the privilege of attending several of these. The one held at Falmouth, 5th November, was a very successful one. During the meeting, a smart shock of earthquake occurred. First, a sound was heard like that of a heavy waggon approaching,—then, a shaking of the whole building, and a perceptible vibration of the large chandelier in the centre of the chapel. The minister, Rev. T. Curtis, who was speaking, continued his address; the congregation remained perfectly quiet; and as there was no second shock, no visible alarm or confusion was produced. But a solemn awe evidently pervaded the meeting. The following day, we pro-

ceeded to Montego Bay, and held a similar meeting that evening. On the 6th December the Centenary Meeting for Stewart Town was held there in the evening, the Rev. David Kerr having preached an admirable sermon in the morning from Mark xvi. 15, 20. The discourse occupied two hours in its delivery. On the 9th a meeting for the same object was held at Duncans, in the Falmouth Circuit. The congregation was immensely large, as the village and the surrounding estates contained a large population, and the people took a lively interest in the subject. Our District amount for the Centenary Fund was £579 sterling, exclusive of the sum of £57 raised in Belize.

The new chapel at Brown's Town, Saint Ann's, erected by Mr. Simmons, was opened during this year. At the time for service, the chapel was completely full, and as numbers sufficient to form another good congregation were outside, we took them into the Mico school-room, which was near at hand, Brother Bleby preaching in the chapel and Brother Harding in the school-room. One gentleman who was present, with some members of his family, had formerly been a great persecutor, but had now become friendly to us, and had contributed liberally towards the erection of the chapel. The Society here was not very large, but the collection was very creditable to members and friends, being £45. In the month of July, a gracious revival broke out at the watch-night service, held after the business of the quarter-day

at Ocho Rios, in the Saint Ann's Bay Circuit, which spread to several places of the parish. At the solemn hour of midnight, after Mr. Whitehouse had given an address, and while on our knees in prayer, such an overwhelming influence of the Spirit was felt in the chapel, that the place seemed filled with the glory of God. The cries and prayers of the penitents were so earnest, that they appeared determined to wrestle in prayer until they prevailed in obtaining pardon and peace. After service, the distressed were prayed with in the houses of some of the Leaders ; and in the morning, at five o'clock, a congregation assembled, and Brother Bird preached to a serious and earnest people thirsting for the Word of Life.

In this part of the Mission-field, we had some noble specimens of energetic, laborious, and good common-sense men of African type, whose native talent, sanctified by grace, and consecrated to God's service, made them very valuable helpers in our great work of winning souls to Christ. As Class-leaders, exhorters, local-preachers, and not unfrequently speakers on our Missionary platforms, they were qualified and cheerfully willing to afford efficient help. They knew well how to reach the hearts and consciences of their own class, their plain and faithful dealing being the more effective, enforced as it was by their own irreproachable lives. We might mention (besides others who will be hereinafter named) Henry Welcome Smith of Beechamville ; William Lawrence of

Ebenezer, St. Ann ; Messrs. Christy, Gregory, and Robert Walker of Bath, styled Doctor, from having been many years employed in the hospital of St. Thomas-in-the-East ; Father Paul of Spanish Town, senior member, Local Preacher, Leader, and Trustee ; James Malcolm of Hanover, Mount Ward, who was liberated from cruel imprisonment by Lord Mulgrave, and whom the writer visited on his death-bed ; and Hugh Gunning of Westmoreland, now living at the age of eighty-two, and working as a Leader and Missionary Collector. He was brought to God under Rev. R. Inglis' ministry at Cave (now Mearnsville), about 1835, and then accompanied Mr. Inglis, going about the vicinity to raise a Church ; and in Kingston, Mrs. Good and Miss Desosser, with many others in other places, whose names deserve perpetuating. But their record is on high. The services of such have been incalculable in promoting the spread and prosperity of their Redeemer's Kingdom. Among other and more favoured classes of our adherents, piety, liberality, effort, self-denial, and faithfulness unto death have been such, that their "praise is in all the Churches."

At our Missionary Meetings for this year, we had some good and animated specimens of native eloquence, while the collections made were highly creditable to our people. One extract from the speech of Henry Williams, a black man from Beechamville, taken down by the writer, may be given. He said : " My frens, me love Metodism.

Methodism neber tell us to be proud, Methodism neber tell us to be saucy. Dese blessed men, we ministers, come to put us right, as we were all wrong. Den let us ask for a moment, how did dey come? S'pose we send you to Spanish Town, would you go widout money? Now we are coming the right way to 'pend de Lord's money,— you see what de Gospel hab done for you; now you must send it furder. Dis is de way de Gospel come, and dis is de way it must go. If you say you will keep de money, and will not part wid it, you may 'pend 'pon it, it will find a way to get away from you; dat same God who give you de money, hab power to take it away from you. May de Lord bless you, and gib you a willing heart, and good desire to do what you can. I hear ob dis town, Ocho Rios, and I come down to see what it is goin' to do. You know, when de 'John-Canoe' come round, you gib as much as a dollar, and you send your pickaninie out wid money to gib; now, what benefit was it? Many ob us in time past go to de horse-race, and perhaps we gib four dollar, and not anoder fippance in de house, and if de wife say two words, we beat her down. God gib us fowl to eat, but we make fight ob dem, and after all, what does it come to? Why, bloodshed, for I hardly eber see a cock-fight widout a man-fight too. Now, my frens, would you do dis now?" (*Cries of No! no!*) "I ask, is dis a congregation to go to a cock-fight?" (*No! no!*) "Well, how is dis? Why,

it is because dese Missionaries hab come to teach we. Yes, when dey preach sermons, and teach de name of our Blessed Supreme Being, my soul seem like as though it was going to heben. I wish we think upon it a little more ; let us value it more ; all classes was once in a state of perishing. De Bible had been here before, but what we reap out ob it ? When parson sprinkle a little water in our face, we thought we was Christians. But dese Missionaries !—I lub dem !—are sent for de benefit of we ; dey take de name of Jesus Christ and take ship, and come to we. I hear dere are a good many poor people in England dat gib dere money to send we de Gospel. When we know noting about dem dey were pleading for us, to send de Gospel among us. I know since dese blessed men come here, my eyes are open. Now we get de Gospel, we must send it to Africa. Some ob de breed is still left in dat country—bruddas and cousins, uncles and aunts. I beg and beseech dis company to meditate 'pon it. God Almighty tell us how we must 'pend our money. When He was here, did He not go about and do works of charity, and He say we must follow Him steps. Remember, from you to whom He gib much, from you He require much. God has given us money, and He will call us to ask, what we do with His money ? Now spose God gib me £2, I will gib £1, to send dis Gospel to my poor native country. De Gospel say, 'Lub your neighbour as you lub yourself.'

Dis candle here gib light, but it want tending, snuffing, dat it may gib more light; de Bible want tending, teaching to we, dat we may see its light. Many who did sin are now sorry for dere sin. Dey did it from the lack of knowledge."

The above extract was from a speech delivered on 3rd January, 1840.

At the District Meeting held in January 1840, we were able to report, for the St. Ann's Bay Circuit for 1839, 2,974 members, being a net increase of 248, with 104 on trial; the net increase of members in the District was 2,732, making a total of 22,884. No Missionary had died during the year. This was cause for special thanksgiving at the District Meeting. The St. Ann's Bay Circuit was divided in the following year. The Rev. Jonathan Edmondson, Chairman of the District, was appointed to St. Ann's East, named Beechamville Circuit, and Rev. David Kerr to the West, or St. Ann's Bay Circuit. In a few years some other Circuits had to be divided. Duncans was detached from Falmouth, Manchester from Clarendon, Yallahs from Morant Bay, with Bethesda, or "Bardowie," from Kingston attached; Mount Fletcher, a most delightful station in the Port Royal Mountains, about seventeen miles from Kingston, was also taken from that Circuit, with Union at the old Botanic Gardens; and afterwards opening Dallas and Somerset in St. David's Parish. The Rev. R. Harding was mainly instrumental in forming this Circuit, bringing it to a

state of efficiency, and promoting the building of the chapel and residence at the head of the Circuit. The climate here is almost equal to an English climate for salubrity in the cooler season.

As Sabbath services for preaching at the Kingston jail where held by the ministers in town, the writer was taking an appointment there, during the District Meeting, when one poor fellow slipped from the congregation, climbed the wall, and sprang over, breaking his leg. He was consequently immediately captured.

His Excellency Sir Charles Theophilus Metcalfe, the Governor, showed much favour to our Mission. He contributed £50 to each of our chapels in Kingston and at Bath, and a similar amount to the school in Falmouth. Some time afterwards, His Excellency visited several of our schools, and was so highly satisfied with what he witnessed of our school system, as to request that his name might be entered as an annual subscriber of £100.

The year 1840 proved also a highly-prosperous one. We had endeavoured to establish a Mission at Grand Cayman, the largest of three islands to the north-west of Jamaica, with probably nearly 2,000 inhabitants. By the direction of a former District Meeting, Brother Inglis had gone to reconnoitre and report. The result was, that Brother W. Redfern was appointed to labour on the Island, and this year sixty-four members there were added to our numbers. The Revs. Edmund Lockyer,



John Mearns and George Savery, in succession, followed up the work. But subsequently, such were the increasingly pressing claims of our Jamaica Societies, that although ninety members were reported on the Station, Grand Cayman was given up to another Protestant Missionary Society, who sent a Missionary permanently to labour there, and it was dropped from our Minutes in 1846.

The attention of one of our Jamaica Missionaries had been called to this island as early as 1823. The Rev. W. Ratcliffe tells us, in his Journal, that although he was not able then to visit it, he "sent to a gentleman residing there reports, pamphlets, and books for children, and in reply he was assured of a sincere wish of the people that a Missionary might be settled among them. The island had never had a Christian minister, and its state of ignorance and vice was deplorable." The island is sixteen miles long and six broad. But other aggressive achievements made in the same year in which we began the Caymanian Mission crowned our efforts for extending and consolidating our work. At Savanna-la-Mar, the Rev. Wilson Lofthouse set himself vigorously to work for the erection of a chapel in the town. The Honourable House of Assembly voted £180; the Westmoreland Vestry £120; His Excellency Sir Charles T. Metcalfe, afterwards Lord Metcalfe, gave £30. And so liberally met were the appeals made in support of the plans adopted for raising money, from the laying

of the foundation-stone in 1840 to the completion of the chapel in 1843, that upwards of £600, in addition to the above sums, was contributed in donations, subscriptions, trust collections, tea-meetings, etc. During the progress of the building, Mr. Lofthouse was called to his eternal reward, on October 10th, 1841. It may be feared that the exertion and anxiety, added to exposure in an open canoe, between Savanna-la-Mar, and the Cave, another place in the Circuit, may have accelerated his fatal illness. His death, although it somewhat retarded the erection at the time, did not prevent strenuous efforts being made to complete the work begun. Mr. Lofthouse came out from Hull, and was a devoted Missionary. The chapel has been in use till the present day, with occasional necessary repairs. A new and enlarged one is now in contemplation, for which upwards of £350 is in hand, invested on interest.

The station at Cave, to which allusion has just been made, was visited by the writer in May 1836. He preached to a considerable congregation, in a wattled booth of humble pretensions, with earthen floor; and for seats, stakes driven into the ground, with rough boards or slabs nailed on them. The next time that Station was seen by him was on Sabbath morning, March 25th, 1877. On approaching, he beheld, on a rising eminence, above the main road over a hill, commanding an extensive coast and sea-view, a noble stone chapel 66 feet by 40, height from floor to ceiling 20 feet,

with a foundation in front 7 feet from the ground to the level of the floor. The inside is substantially fitted up with cedar seats and mahogany communion rails, the windows being tastefully ornamented with stained glass. Our feelings of delight and gratitude are better remembered than they can be described, when, on entering the pulpit, the entire area of the building, filled from corner to corner with worshippers assembled to listen to the Word of Life, presented a scene eliciting the mental exclamation, "What hath God wrought!"

An idea of the willingness of the people and friends to aid is seen in the fact that £100 10s. was given as "wages surrendered from the pay lists as voluntary service and aid from Paradise Pen, in appreciation of Wesleyan employees." The chapel was erected by Rev. T. M. Geddes, and is named Mearnsville. There is a good day-school, with school-house and teacher's residence, on the land.

There are two other places in this Circuit, westward of Savanna-La-Mar, one at Little London, where we have a good plain stone chapel, erected by Rev. R. Raw; the other named Sheffield, near Negril Bay, which is the west end of the Island. The Rev. R. Inglis was the first Wesleyan minister who preached at this place, and it has been since wrought at an outlay of much labour, and hard travelling over very bad roads. It is hoped the Society will soon be enabled to commence a new chapel; a small sum being gathered

for the purpose as a beginning of effort. At Guy's Hill, in St. Mary's, the Rev. W. Hodgson had succeeded in raising a good framed chapel. The inside finishing, with close boarding and pulpit, was completed in 1841-2 by the writer, when the building had a narrow escape of being reduced to ashes. Smoke and flame were seen rising up the side of the chapel. Providentially, help was soon on the spot, and by united efforts and a supply of water, the fire was extinguished, with damage to a portion of the boarding and windows. Thanksgiving was then offered to God in the chapel for its preservation. The fire was purely accidental.

Owing to the new openings presenting themselves so numerous for establishing out-stations, several of our Circuits had a greater number of places attached than we could possibly supply with the regularity that was desirable, and that we ardently wished. And as the number of attendants on our ministry increased according to any additional attention we were able to bestow, we often deeply mourned that our visits to many places of promising importance were necessarily so seldom. The Guy's Hill Circuit in 1841 had Guy's Hill, Beecham Hill, in the parish of St. Thomas-in-the-Vale, Ramble, in the mountains, Port Maria and Oracabessa, or Morley—after Rev. George Morley,—in St. Mary's. The roads were proverbially bad, mere riding tracks, and often dangerous. But notwithstanding difficulties, we

had an increase in this Circuit of seventy-six members, with fifty-two conversions.

Our number of members in the District was 25,182. In the course of the year 1841 the Brethren John Greenwood and William Redfern were taken from us by death. The former died at Stoney Hill, from the effects of a drenching by rain, inducing fever; the latter died in the Black River Circuit. He received a severe wetting, and staying in his wet clothes to inter a corpse, took fever and died. He expired, happy in God, on the 15th July.

In the country parts of the Island, the land and its surroundings soon exhibited a changed aspect in the numerous small settlements and freeholds, bought and built on, appearing in all directions, as the newly-acquired residences of the recently-liberated peasantry. This, while it increased their domestic comforts, in many instances took them much farther from their accustomed places of worship, increasing our difficulty in following them up by pastoral visitation, and also rendered additional places of worship indispensable.

The spiritual state of the Societies was generally cheering. Many of the members, in relating their Christian experience, gave clear testimony of their conversion to God, their continued saving faith in a crucified Saviour, and their enjoyment of the witness of the Spirit to their adoption as children of God, while their patient endurance of

trial afforded confirmatory evidence of a genuine change of heart. The surprising gift of prayer possessed by many, while praying for the spread of the Gospel and the salvation of souls, was delightful. Their liberality also, giving, in some of the Circuits, beyond the required average amount per member, enabled us humbly and thankfully to boast of their love to the cause of God at our District Meeting 1840, as also at other times, both previously and subsequently.

An important measure was brought before the Honourable House of Assembly in 1840 by a member of the House, James Taylor, Esq., one of the Leaders in the Coke Society, and a Local Preacher in the Kingston Circuit. The members of the House were desirous to legalize the marriages that had been duly solemnized by the Missionaries among the slaves in the past. To show the favourable spirit of the House of Assembly at that time, the draft of the Bill prepared by our Missionaries, and presented by Mr. Taylor, was agreed to in substance, and was adopted with but slight variation. An extract from a letter written during the progress of this measure may be inserted:—"The House also, during its Session just closed, has liberally granted £1200 in answer to the petitions of four of the Missionaries, who were engaged in chapel-building. And it is due to the Honourable Members to state that they have manifested a strong desire to meet the wishes of the Missionaries with regard to the Marriage Law.

The Bill is not yet printed, but it has received the Governor's assent ; and as soon as it can be procured I shall furnish the Committee with a copy. Should there be anything in it objectionable, it must not be attributed to the Assembly. That House desires to deal fairly and liberally with all classes of the inhabitants."

## CHAPTER IV.

Rev. J. Edmondson's Letter, etc.—Division of District—Swollen Rivers—Bursting of a Water-spout—Importance of Kingston Circuit—Opening of Mount Fletcher Chapel—Resolution passed at Quarterly Meeting—Class on Board H.M.S. *Illustrious*—Death of Rev. T. Hardy and Rev. P. Chapman—Arrival of Revs. Millsom, Blake, and Young—Great Fire in Kingston—Average Class and Ticket Moneys—Rev. R. Young comes out as Deputation from Conference—Removal to and Arrival from other West India Islands of Several Missionaries—Notes on Mr. Young's Visit—Dalvey—Extract from Rev. E. Fraser's Journal—Mount Edmondson—Maroon Town—Captain H. Vickers—Rev. J. G. Manly's Letter.

**A**N idea may be formed of the pressure of the claims presented by the additional openings for our Missionary labours throughout the Island, from an extract of a published letter, written by our Chairman, Rev. Jonathan Edmondson, to the Committee, under date August 7th, 1841. It runs thus :—“ Even before our late deprivations, we had not nearly a sufficient number of Missionaries to carry on the affairs of the Mission with becoming vigour. Mr. Greenwood died in January. I have succeeded in obtaining a temporary supply for Black River ; but in the event of either his death or removal, I know not what to do or where to look for a supply for Mr. Lewis. That the



Committee are in difficulties I know, and that it would afford them more pleasure to send than to withhold a proper number of Missionaries I firmly believe ; but really, while enlargement is viewed as out of our power, are we not to have the places of men who are called to their endless rest filled up ?” The Mr. Lewis alluded to was Rev. Lewis Lewis, who shortly after returned to England from failure of health. In a publication from one of our General Secretaries, issued a few months later from our Mission House Centenary Hall, Bishopsgate, the author says : “ In Jamaica, to say nothing of the other West India Districts, fifteen additional Missionaries are immediately required.” The financial difficulties of the parent Society were most severely felt at this time. But the embarrassment was not caused by diminution of income, by extravagant expenditure, or by a lessening of confidence on the part of the Christian public, in our Executive or our work, but by the unparalleled successes of our Missions in general, and of extraordinary and extensive openings in particular, which we had entered or were entering. Jamaica was one of those special and highly-encouraging spots in the great harvest-field of the world.

We give an extract from the publication already alluded to:—“ In the year 1840, a larger number of Wesleyan Missionaries were stationed in Kingston alone than in the whole Island in 1815, and more members in the Colony, by 5000,

than in all the West India Islands, including Jamaica, occupied by the Society in 1815. 'What hath God wrought!' " The friendship among the various denominations deserves mention. As we had no chapel of our own at Port Maria, Guy's Hill Circuit, the Rev. Mr. Simpson, Presbyterian, kindly lent us the Kirk for our Missionary Meeting in 1841.

In January 1842 we held our Eastern Sectional District Meeting in Kingston, as we had divided the District into Eastern and Western Sections, the Western to meet at Montego Bay in February, to admit of the Chairman attending both, and a Triennial Meeting of the entire District to be held as usual at Kingston. But after a few years this plan was given up, as it was found to be not so convenient for the complete and efficient working of the District as the long-established usage had been. Three excellent brethren, Revs. George Savery, E. S. Thompson, and William Sinclair were welcomed from England as fellow-labourers.

During the past year, the writer paid a visit to Port Antonio, Hope Bay, and Buff Bay, on a Missionary Meeting tour, passing through Annotto Bay. The Missionary who may be stationed in that Circuit has to contend with both difficulty and danger, from the formidable rivers, which are sometimes impassable. On the occasion of the writer's visit, after having ridden from Guy's Hill, he found the Rio Grande fearfully swollen, and crowds of people on either bank, anxious, but not

daring to cross. A man with a powerful horse saying he must go over if possible, as he was on express, the writer was encouraged to put in, following the man as a guide, but with a caution from the man to watch him ; that if he were seen to turn his horse's head round to the bank, to do the same instantly, and make for the bank we had left. But a kind Providence carried us both over in safety, thoroughly saturated. After holding the Missionary Meeting in the Port Antonio Court House, at which the Revs. James Atkins, John Williams, and Richard Davis were speakers, we next day proceeded to Hope Bay, for a meeting there. We had to go by sea in a boat, as the Rio Grande was not fordable, our horses being taken up into the country, and swum over. On the return journey to Guy's Hill, the Swift river, the Spanish river, and the Buff river, after a delay of two days, were passable by the help of a guide. But on arriving at Annotto Bay, and reaching the bank of the Aqua Alta, commonly called "Wag Water," a man and horse were seen standing dripping on the bank, having just narrowly escaped drowning ; the rider had ventured in, when his horse was soon washed from under him ; providentially both man and horse regained the bank by swimming. Of course detention at Annotto Bay for the night was unavoidable ; but next day, by hiring a canoe and rowing round the mouth of the river, and having the horse swum over at the stern of the boat higher up the river course,

the writer reached Port Maria, and then rode on to Guy's Hill that evening.

A terrible calamity occurred while the writer was preaching at Oracabessa, on Sunday morning, December 19th. The bursting of a water-spout, or the concussion of clouds heavily charged, had caused the descent of an immense body of water within the space of a mile or two in the adjacent mountain; and in its rush down the mountain, tearing up trees, bearing away cottages, and rapidly overflowing the river course, swept nine people, some being children, out to sea; they were all drowned, while many were saved by clinging to high trees. One building, a store, was floated from its pillars, and lodged against a large tree. Those who saw the fall of water said, "It was not like rain; if a vessel was held out at the time, it filled immediately." The river course by the road to Guy's Hill was so cut up that the writer, passing up next day, observed one hollow, made by the descent of water and dislodgment of trees, that would have taken in a waggon and team of oxen.

In 1843, the writer having had severe domestic and personal affliction, was stationed at Port Royal in the Kingston Circuit. The cause of God was encouragingly prosperous throughout the Circuit, and had been steadily increasing, both in numbers and finance, for several years. The chapels in town, Port Royal, and the country were well attended. Our number of chapels and preaching

places was nine. The ministers for the Circuit that year were James Edney, Samuel Simmons, Richard Harding, Henry B. Foster, and William Sinclair. And, as the Kingston pulpits had to be as regularly supplied as possible, the country places necessarily suffered for want of a regular supply of ministerial attention ; while the heavy claims of the town Societies, with their large membership, requiring pastoral and sick visitation, marriages, burials, quarterly renewal of tickets, and other duties, rendered it impossible for us to open more new places, although invited to do so.

On the 1st August, the Mount Fletcher Chapel in the Port Royal Mountains was opened. This was a good substantial stone building, worthy of the name given it in honour of the Rev. John Fletcher, one of Mr. Wesley's clerical coadjutors. Another new chapel was opened towards the close of the year, at Union, on the road about midway between the city and Mount Fletcher ; the two places being formed into a separate Circuit during the following year.

The happy state of feeling, and harmony of working, existing between us and our office-bearers may be gathered from a Resolution, proposed by one of the Leaders, and unanimously adopted at our Quarterly Meeting, held at Coke Chapel, for the June quarter of that year. The following is a copy in full :—

“ Resolved, That this meeting is sensibly alive

to the importance of using every possible diligence and exertion, in order to the growth of practical piety, and the more abundant effusion of the Holy Spirit, among the people of our care, in order to a more glorious revival, and the outpouring of God's blessing upon the Church, that the word of eternal truth may have free course, run, and be glorified in the conversion of sinners, the pulling down the strongholds of sin and Satan, and the building up of believers in their most holy faith ; and in order to the firm and continued establishment of unity, peace, and concord, and a spirit of tender affection and burning zeal among our Societies. To aim at accomplishing these highly-important spiritual objects, this meeting individually and collectively pledges itself, in humble dependence on the grace of God, to be more than ever attentive to personal religion, and fervent and unceasing prayer ; to consecrate themselves afresh to the service of the Great Head of the Church ; to give themselves more fully to the work of love and charity, to invite and encourage the wanderer ; punctually to attend all the means of grace, and to enjoin this important duty on the members of our respective classes ; to be more stirred up in the discharge of our responsibilities as officers of the Church, and thus, by a life of "holiness to the Lord," secure an extension and revival of His work, and the promotion of vital godliness among the people."

And when at the close of the year we drew up

our Report for the coming District Meeting, we found, after making up for deaths, removals, and expulsions, 6,209 members, showing an increase of 660 members, with upwards of 250 on trial, and financially, a handsome surplus balance of Circuit receipts to be paid over to the Trustees of Coke Chapel.

A pleasing duty fell to the lot of the writer among the shipping at Port Royal. A letter was sent on shore from H.M.S. *Illustrious*, the flag-ship of Admiral Sir Charles Adams, to the "Resident Wesleyan Minister," requesting him to go on board, taking Quarterly Tickets to renew the tickets of the Methodist class on board the ship. A canoe was soon engaged, and we went on board. Being conducted to the boatswain's store-room, at the head of the ship, we found a class of twenty-two men, many of them truly converted to God, and others earnestly seeking salvation. They had been formed into a Wesleyan class by Rev. W. Crosscombe, while the ship was lying at Halifax, Nova Scotia. A sterling man, named "Madgwick," had been appointed their Leader. Their number was increasing, as some were admitted on trial on this occasion. They had an excellent collection of books for their own use, which they had purchased chiefly from the savings of their grog money. At Port Royal they added to their library by the purchase of "Benson's Commentary," in six volumes. They had been subscribing class-money, which was duly

handed in by the Leader, and added to the Port Royal receipts.

During the year two brethren died, Rev. Thomas Hardy, second, who, on landing in Jamaica, was so ill with pulmonary affection that he was unable to take any public duty. His sufferings, which were great, he bore with Christian fortitude, still hoping to be employed in the work of preaching Christ to sinners, and calling them to repentance. On the writer asking him, shortly before his death, if Christ were precious to his soul, he exclaimed, "Yes, delightfully precious," and hearing the words, "streams of mercy," he said emphatically, "*never ceasing.*" He died in peace at Port Royal, May 6th, and was buried on the 7th, at Ebenezer, in the presence of an immense concourse of spectators. On the 17th of the same month, the Rev. Philip Chapman, who came out in 1836, died at Mount Ward. He was an acceptable and useful preacher, and greatly beloved by the people of his charge. His end was peaceful and triumphant. Our staff of Missionaries had a timely reinforcement by the arrival of Revs. George Millsom, Edwin Blake, and Martin Young.

During this year an awful calamity befel the city of Kingston, in an extensive and destructive fire, which broke out in Harbour Street on Saturday afternoon, 26th August, and raged with uncontrollable fury, spreading from house to house, and then from the streets to the back lanes, with such fearful rapidity, burning all before it for several



hours, that by a late hour of the night there seemed but little hope of checking its progress, until the expedient was adopted of blowing up some of the houses with bombs, to break the connection, which succeeded to some extent. In this terrible fire our two large chapels were most marvellously preserved. Our noble Wesley Chapel, in Thames Street, was so surrounded by blazing buildings, the new schoolroom in the yard being also on fire, that its preservation was truly astonishing. The united efforts that were made to save the chapel were most amazing. Men were on the triple roof, tearing off the shingles as they ignited from the falling flakes that were blown on from other buildings, and throwing them over the parapet, to be extinguished by those below ; women working nobly, carrying buckets and other vessels of water, to be handed by men on the ladders to those on the roof. By morning dawn not a building in that locality was left standing except the chapel, and Brother Simmons' residence across the lane ; the schoolroom having a portion of the roof and flooring saved by the vigorous efforts of some sailors of the crew of a man-of-war at Port Royal, who were sent up to aid in extinguishing this fearful conflagration. Their timely aid prevented the flames from the schoolroom communicating with the chapel. The writer saw a number of those brave tars lying about the premises fast asleep in the early morning, from the excessive fatigue they had just undergone.

Mr. Simmons' residence was saved, with only partial damage, by extraordinary exertion rendered by both town and country members ; these latter, having been down to the Saturday market, remained to afford their help, staying on the roof to spread and saturate blankets and other protectives with water, their exertions being greatly aided by two immense ginep trees, the thick and lofty foliage of which providentially sheltered the house. The wind carrying the fire up Duke Street, and across Queen Street, Coke Chapel became in most imminent danger, and when some of the wood-work on the school premises took fire, the friends commenced to remove the movable fittings of the chapel, lamps, etc., to a safer locality. But beyond this, and some slight effects of water, no damage was done to the buildings. Next morning, Sunday, no preaching service could be held in either of the chapels. A prayer-meeting, conducted by the writer, was held in Coke Chapel. Never can we forget the irrepresible emotions of gratitude to God manifested throughout the entire congregation, when those lines were given out at the commencement of the service,

“Great God, Thy watchful care we bless,  
Which guards these sacred courts in peace.”

At this period, 1843, our people manifested their willingness to support the Gospel ministry among them to the best of their ability, as was

evidenced by the average amount of receipts for the two Methodistic items of class and ticket money for that year, the lowest average being from one of our poor Circuits, 7s. 2 $\frac{1}{4}$ d., while every other Circuit of the twenty comprising the District was above the average requirement ; and three Circuits, Savanna-la-Mar, Beechamville, and Black River, raised respectively 12s. 5d., 12s. 3 $\frac{3}{4}$ d., and 11s. 4 $\frac{1}{2}$ d. per member, from the two sources above named ; and for the St. Ann's Bay Circuit, in the next year, 12s. 6d. was reached as the average amount per member. This being also a season of very considerable chapel-building and enlarging, and of general extension of the work, many other calls were made upon our people, which were cheerfully and liberally responded to, besides their usual quota in aid of the General Missionary Fund, and for repairs of chapels.

At the District Meeting of 1844 we had the Rev. Robert Young presiding as a Deputation from Conference. Mr. Young had formerly been an acceptable and useful Missionary in Jamaica, and his visit was therefore gratifying both to us and to his numerous old friends in the Societies who had enjoyed the benefits of his ministry, and the pleasure of his friendship. The number of members reported for 1843 in Jamaica was 26,469, being an increase of 579. In this year our efficiency in the ministerial staff was improved by the appointment of several brethren, who had been labouring in other districts, and who therefore

brought with them ripened experience in Mission work. These were the Revs. Richard Hornabrook, Henry B. Britten, John G. Manly, and William West, all married men. The benefit, however, was not all on our side, as some of our Missionaries who had been several years in Jamaica were appointed to the other districts in the West Indies, and consequently took with them valuable knowledge of, and aptitude for, the toils of the West India Mission.

During this year we only lost one Missionary by death, the Rev. Richard Davies, who died at Morant Bay, and who was appointed in 1838. "His untiring efforts in the Redeemer's cause secured him the respect and affection of the people in every Circuit in which he laboured. He died November 1st, rejoicing in the God of his salvation."

Our Jamaica Mission was evidently growing in importance in the view of the Committee, and in the estimation of the Wesleyan body in Great Britain. The timely visit of the Rev. Robert Young and its happy results cannot be better given than in the Committee's official recognition of his services, found in "Missionary Notices, 1844."

"WESLEYAN MISSION HOUSE,  
" BISHOPSGATE STREET WITHIN,  
" *London, March 20th.*

"JAMAICA.—*Mr. Young's safe return to England.*  
We are thankful to be able to announce the safe

return of the Rev. Robert Young from Jamaica, and that the end of his important mission to that interesting sphere of the Society's operations has been fully accomplished. The Annual District Meeting, at which he presided, assisted by the Rev. Jonathan Edmondson, Chairman of the District, was characterized by great harmony, and marked by the special blessing of the Great Head of the Church. On enquiring into the state and prospects of the several Circuits, it was reported that prosperity generally prevailed, and that notwithstanding the very large addition which has been made to our religious Societies in the Island during the past few years, the aggregate number of Church members still continues to increase. The financial state of the District was found equally encouraging; the Missionaries entered most heartily into the Committee's views, as explained by Mr. Young, on the subject of economy; and such arrangements were made as will afford considerable relief to the home funds of the Society. Mr. Young received a most affectionate welcome from his old friends, among whom he had formerly laboured with much success; and they, and his brethren the missionaries, unite in presenting to the Committee their warmest acknowledgments for his very seasonable and beneficial visit."

One measure, resolved on at that District Meeting, for the relief of the Committee's funds, was the voluntary relinquishment of £1000 of the Annual Grant made in support of the Mission.

We had confidence in the attachment of our people, and in their readiness to make increased contributions, even in the spirit of deeper sacrifice, to carry on the work they so much loved.

One or two particulars in Mr. Young's report of his visit may be interesting to the reader. He says: "I arrived on the 31st December, 1843, in the city of Kingston, after an absence of more than seventeen years. It was the holy Sabbath, and I went from the vessel to one of our large chapels, where I found the people had just assembled for worship. I had not been many minutes in the place before I was recognised; and one person exclaimed with peculiar emotion, 'O my spiritual father!' In a moment I was surrounded. To see what I then saw, and to hear what I then heard, was ample compensation for the risk of health, and the sacrifice of domestic comfort, which my mission to that country necessarily involved. I had not been long in the country before I was much impressed with the delightful change which had been effected in the circumstances of the negro population. The holidays of Christmas and the New Year, which were formerly spent in noisy revelry, drumming, dancing, drunkenness, and debauchery, now passed off with the utmost quiet and good order. On my visit to the Port Royal mountains, one person, in describing the happy results of the labours of our Missionary in that locality, bent forward, closed her eyes, and put her fingers upon them, saying,

‘When Massa Harding came to these mountains, we stood so ; but now,” presenting herself erect, and opening her eyes marvellously wide, said, ‘*we stand so.*’”

Mr. Young also bore testimony to an ardent desire then existing for what we have now happily established. He says, “I would recommend to this Society, that as soon as possible a Theological Institution be established on the Island of Jamaica, for the training of native Missionaries. This measure would be a great benefit to that country, as well as to Africa. The prospect of such an establishment there (Jamaica) greatly delights our people, who would, I have no doubt, contribute most handsomely to its support. Having mentioned the subject, on my recent visit to some of the members of the Honourable House of Assembly, they expressed themselves much delighted, and begged to be informed as soon as our plans were completed, that they might bring the subject before the House, as they had no doubt of obtaining legislative aid for such an undertaking.”

In the course of this year, a new chapel was opened at Dalvey, in St. Thomas-in-the-East ; size 50 feet by 30, with a vestry 17 feet square. It was opened on Good Friday. The nucleus of the Society was from Bath, and from Rocky Point ; others were reclaimed from the world and sin. Rev. James Atkins wrote subsequently of it : “Every Lord’s Day the chapel and vestry are

crowded to excess, and yet there are scores standing outside."

A brief extract of a journal letter written by Rev. Edward Fraser, dated "Montego Bay, April 1844," may be inserted here:—"January 3rd. We had a meeting for the children. Rev. W. H. Hann came from a neighbouring Circuit to help me, and under his address several of the little ones showed strong marks of real feeling.

"17th.—Reached Kingston. Frightful ravages of the fire are to be seen here.

"18th.—Our District Meeting began, Rev. Robert Young presiding. We had a good prayer-meeting for the commencement.

"February 4th.—On my way back to my own Circuit, I preached at Watsonville for Mr. Savery. We had a good congregation and a pleasing people. Their behaviour in the chapel and after service was remarkably proper. A number of classes were met under the trees around the chapel, to some of which I went, and offered my services to call the papers. This they took in such a way as gave me additional reason to think that the people here are distinguished for a mild spirit and sweet manners.

"20th.—Began renewing tickets to the Society in Montego Bay, and experienced a blessing in the spirit of faith and charity excited by our mutual conversation.

"25th.—Went to Mount Edmondson. The chapel was filled at an early hour. The Sunday-



school met twice, and the attendance was large. After the morning preaching about ten persons came to be admitted into the Society on trial. Two or three military men were among the number.

“28th.—Went up to Mount Ward, which is now included in the Montego Bay Circuit.”

The mention of Mount Edmondson in the foregoing extract may make a further allusion to that interesting station appropriate and acceptable. Our station at Maroon Town, in Trelawney, named, as a mark of respect, after our esteemed Chairman, is at the very spot where the terrible Maroon war of 1795 broke out. The commencement of that war is detailed in “Coke’s West Indies,” under the head “Jamaica.” The account is far too lengthy to transcribe. The war originated in a deep feeling of revenge for punishment by flogging, inflicted on some Maroons, who were convicted of stealing pigs from Vaughan’s Field, a property close by. They admitted the justice of the sentence, but could not brook the degradation to their tribe ; and after bitter threats, commenced hostilities, and, in rage and desperation, intended to attack the town of Montego Bay, and to meet the British and Colonial troops in arms, risking their future destiny on the fortune of war. At the first outbreak, British troops were collected and sent up from Trelawney ; but as the Maroons were aware of their coming, they intrenched themselves on the steep acclivity of a lofty mountain,

rising almost perpendicularly above the narrow pass, along which they knew the soldiers must come, and where they could only advance in single file. The Maroons being well armed, hidden by foliage, and in a position perfectly inaccessible, picked off every man of the company except one, who alone escaped to tell the sad fate of his comrades. The writer has ridden along this defile, which is now called "Dragoon Hole," the lower side of the track presenting a deep and rugged gorge. After this disaster to our troops, a larger force was sent against the Maroons; they were overpowered, captured, and shipped off to Nova Scotia, at an expense of £25,000 to the Island. Maroon Town was afterwards made a military depôt, with a splendid range of buildings, barracks, officers' quarters, hospital, etc. This explains the quotation from Mr. Fraser's journal: "Two or three military men were among the number admitted into the Society on trial." Some residents still there speak of the Christian character and efforts to do good of Captain Hedley Vicars, when stationed there with his regiment.

At the commencement of 1867 Mount Edmondson was transferred to the Falmouth Circuit, to which the writer was then appointed. On his periodical visits to this mountain station from 1867 to 1870 inclusive, he had the use of the old Vaughan's Field "Great House," originally the residence of Mr. Vaughan, a white gentleman,

and owner of the large property. Its dilapidated state afforded only limited protection in rainy, and excited some fears in windy weather. Still, it was an acceptable accommodation, until a vestry and sleeping apartment were built on the chapel premises.

Returning to the period from which Mr. Fraser's Journal led us to digress, we insert an extract from another letter, written by Rev. J. G. Manly, dated "Clarendon, 20th August, 1844." He says: "I have had the privilege of witnessing the influence of the Gospel on the European and the American, on the civilized and the savage; and I find that to them, and to the oppressed or emancipated slave, it is alike the power of God unto salvation. Contemplating the subjects and fruits of Wesleyan Methodist Missions in this country,—in the humble cottage, and in the great congregation, in the place of Christian intercourse and worship, and on the couch of affliction,—I have seen and heard enough to evince the excellency and efficiency of the Gospel, and to illustrate most honourably the spirit, the diligence, and fidelity of my respected predecessors. Could the Committee, Collectors, and Contributors of our various Auxiliaries and Branch Missionary Societies at home look upon the living fruit of their labours in the Mission-field, and contrast them with the former fruit of ignorance, superstition, and sin, they would feel themselves abundantly compensated for their self-denying zeal, and propelled afresh to the labour

of love. I have the pleasure to inform you that the schools in this neighbourhood, Clarendon, and in the parish of Vere, have been re-opened a few months, and give promise of efficiency and continuance. About seventy scholars are enrolled here, and about 112 in Vere; the average daily attendance being, of course, less. The members of Society contribute of their scanty substance with a liberality and readiness which does them great honour, and bespeaks their appreciation of spiritual privileges and blessings."

## CHAPTER V.

Remarks on Results—Obeahism—Extension of Circuits—Wesley Hill—Sawyers—Brampton—Ulster Spring—Warsop—Balclava—Black River—Repair of Coke Chapel—Struck by Lightning—Revs. Edmondson and Fraser go to England—Sugar Duties Bill—Sad Effects—Commemorative Meeting at Duncans—Black Monday—An Opposite Scene—Letters from Revs. Moss, Mearns, Burrell, and Tyson—Rev. Alexander Foote offers for Africa.

ON comparing present results with past efforts, we feel assured that if the Wesleyan body in Jamaica were now in possession of results to which its persevering Missionary labours, ministerially and educationally, together with its vast financial outlay, have fairly entitled it, it would have in its communion hundreds of men, like the late Edward Fraser for high-toned Christian principle, and sanctified intellectual development, capable of filling the most responsible offices of trust, and occupying positions of influence and power in all grades of society. There are now, in all parts of the Island, many men of ability,—sons and grandsons of parents who owed their conversion to God to His blessing on Wesleyan Missionary instrumentality, and whose holy and useful lives adorned the doctrine of God their

Saviour, and who have gone to Heaven, praising God for the Gospel of our Lord Jesus Christ, preached to them by Wesleyan Missionaries, while their glorified spirits will for ever thank God for that way in which he led them to Himself and to glory. It is true there are pleasing instances in which the promise "The children of Thy servants shall continue, and their seed shall be established before thee" (Psalm cii. 28) has been fulfilled ; as there are now those in our ranks who are usefully and honourably employed in the Ministry ; numerous others as Teachers and Office-bearers, with many who, though not in immediate Church-fellowship with us, cheerfully aid our cause financially. But still we cannot conceal the fact that the promise, "Instead of thy fathers, shall be thy children" (Psalm xlv. 16), has not been realized to the extent that might have been reasonably expected, by the continuance of the children of Methodist parents in that section of the Church with which their early associations are connected, and in which, as seekers of salvation, and children of God, they might rise up, filling the places of their departed fathers and mothers. Perhaps, in some cases, improvement in outward circumstances and a rising position in life have seemed, but only seemed, incompatible with submission to the wholesome discipline of the Wesleyan Church.

In 1844 there were, on the Conference Stations for Jamaica, 34 Missionaries, including 2 Assistant Missionaries ; and the same number in 1845

of my discourse ; the people were sobbing and weeping in every part of the chapel. Six of our Leaders have been cut off ; among them, Mr. W. Paul, who was for more than forty years a consistent member of our Society, and for the greater part of that time an acceptable Local-preacher, and very useful Class-leader.

“The conduct of the medical gentlemen, in the several places in which cholera has appeared, has been beyond all praise ; but it is with deep regret I inform you that it has already laid seven of their number low in death.”

The Rev. W. Sinclair writes from Ocho Rios, December 27th, 1850 :—“At Port Maria, about seven miles from Morley, two hundred and fifty inhabitants remain, out of a population of a thousand. It is pleasing to observe that the people generally recognise this awful visitation as sent by God, and as a just retribution for their sins. Now that the Lord has arisen ‘out of His holy places’ the people fear and tremble. At Newstead the congregation is doubled in numbers, the chapel is crowded, and nearly one hundred there have been received on trial for membership.”

At Port Maria, the town alluded to by Mr. Sinclair, the dead were placed in a house, which was then set fire to, as it was found impossible to bury the corpses.

We now subjoin a portion of a letter written by Rev. William West, dated “Kingston, January 28th, 1851.” Speaking of the cholera, Mr. West

says : “ To convey anything like a just impression of the scenes that transpired, of the feelings that were experienced, of the consternation that prevailed, and of the efforts that were put forth by the intelligent and influential, while the epidemic was raging in Kingston, would be impossible. From two or three per day the number of deaths rapidly rose to a hundred, a hundred and fifty, and one day, it is said, two hundred and eighty interments took place, and this in a population of not more than 40,000. The dead carts might be seen in all directions, bearing the fallen to the different places of interment, while medical gentlemen, and ministers of religion, and the visitors of the Merchants’ Benevolent Society were going from house to house, enquiring for the sick and necessitous, administering to their wants. One scene that I witnessed can never be erased from my memory. It was at a house of ill fame, which, in company with the Rev. Mr. Oughton, Dr. Allman, and one or two other gentlemen, I visited, having been informed that the inmates were in a fearful state. In that wretched abode we counted not fewer than fourteen females, most of whom were in the last stages of the disease ; and there was one seated in a chair, her head reclining on a table, whom, when we came to touch, we found dead—stiff and cold. Oh how terrible are the judgments of God ! The whole has now passed away like a fearful dream, and things are again wearing their wonted aspect. Our loss of mem-



bers in this Circuit during the prevalence of the appalling scourge has been great; for besides those who died of other diseases, four hundred and twenty-five have fallen by the cholera alone, of whom twenty-seven were Leaders. Matters throughout the Circuit are, I am happy to say, again looking up, and four hundred and forty-four were reported on trial for membership at our December Quarterly Meeting. The District Meeting has been postponed until the 6th February, to meet the wishes of those brethren whose Circuit matters have been thrown back by the cholera."

At the time of this awful calamity, the writer was stationed at St. Ann's Bay; and on the abatement of its virulence affording leisure for writing the Committee, who had manifested the deepest sympathy with us in this fearful time, he wrote them a letter, which was also inserted in the Notices, with this introduction:—"The subjoined letter from the Rev. H. B. Foster contains, in the former portion of it, painful but instructive particulars; and in the latter part of it conveys most delightful intelligence of the revival of religion in the St. Ann's Bay Station, which authorises the hope that the late heavy chastening will be sanctified by the mercy and grace of God to the spiritual benefit of many."

*Extract.*—"St. Ann's Bay, December 27th, 1850. The sword of the destroying angel cut down its first victim at St. Ann's Bay on the 7th No-

vember. The individual had been over to Kingston, and returned two days before his seizure ; and but a few hours before his death had been ridiculing any fear of contagion, and boasting of his health, after coming from the midst of the dead and the dying. The cases on the Bay soon increased ; death after seizure was fearfully sudden,—in many instances only a few hours ; and on Sunday, November 24th, the mortality for that day alone was twenty-five. During the last fortnight there has been, through God's mercy, a gradual abatement of the pestilence. Yesterday there were two deaths. The loss in the population of St. Ann's Bay is estimated at fully one-third. Some houses are almost emptied of their occupants ; and clusters of graves are now the visible and mournful trophies of Death's conquests. The lamentable necessity, if one may speak plainly, that existed for such a manifestation of the Divine displeasure against this demoralized land, has been for some years distressingly evident, and has filled the minds of God's people with apprehension that some dreadful calamity would soon betoken the exhaustion of the Divine forbearance. Immorality in almost every form, and in every grade of society, had risen to a most revolting and dreadful pitch. Adultery and fornication were deluging the land in an overwhelming flood of licentiousness. Sabbath-breaking among many of the higher orders was becoming the rule, and observance of the hallowed day the exception. Thousands of backsliders from our

is extending his visits to a mountain locality of difficult access, named Balaclava, in the parish of Saint Elizabeth, with good prospects of success.

In 1846, the Rev. Edwin Blake made efforts for building a chapel in Black River. He says : " We have exerted ourselves and raised £60 sterling, and purchased a piece of land in the town of Black River, with the view to the erection of a chapel. Our place of worship here is only a small and oppressively hot room, for which a rental of £36 is annually paid. I am persuaded that a sufficiently commodious building might be erected with the subscriptions that have been promised and a small debt on the premises." Mr. Blake also adds from his Journal : " Sunday, 19th July.—A delightful season at the Mountain Side Love-feast. Some of the old Leaders manifested great feeling when they referred to the first visits of Mr. Simmons to them, and the good they obtained under his preaching and other labours. Since that period God hath wrought great things for His people here ; they now have a beautiful chapel, a well-conducted Day-school, and all the means of grace peculiar to Methodism.

" August 1st, Saturday.—A memorable day in the history of Jamaica. The public service in the forenoon was well attended, and the ' offerings ' for the chapel (Black River) amounted to seven guineas.

" 2nd, Sunday.—This day a large number attended at the public worship of Almighty God."

In the printed Report for 1846, the Committee say : " In Jamaica many of the people are purchasing lots of land and commencing cultivation on their own account. The population is thus becoming more extensively diffused over the face of the country. While this process has been going on, a process which created the necessity for such an increase in the number of Missionaries as would enable them to follow and watch over their scattered flocks, the pecuniary difficulties of the Society have compelled the Committee to leave without supply important vacancies in our Missionary ranks, occasioned by sickness and death ; and thus, in effect, to diminish rather than increase the total number of Missionaries in actual service." Still, although the financial circumstances of the Committee did not warrant them sending the full number of Missionaries required, they were evidently desirous to meet, to some extent, the urgent appeals from the Jamaica District for help ; and in the year 1846, the Revs. Samuel Burrell, William Tyson, and James R. Westley arrived to join our ranks. In a letter dated " Kingston, September 7th, 1846," Mr. Burrell says : " I have had several opportunities of proclaiming the Word of Life, and of attending other means of grace. The state of our Societies fills my heart with joy ; when I look upon the substantial and commodious chapels raised here, the triumphs of grace in so many hearts, and the spirit of hearing manifested, I am constrained to cry with astonish-

ment, 'What hath God wrought!' I am staying at present with Mr. Bleby, from whom I have received great kindness. It is now probable I shall go, according to your directions, to Montego Bay."

In that year our Coke Chapel in Kingston underwent a thorough repair. Subscriptions and donations had been previously gathered; the Committee allowed £150 from the surplus receipts of the Circuit. The services at the opening realized about £75, and the entire cost of repairs, amounting to about £500, would have thus been nearly met, but for an awful visitation occurring. In a thunderstorm, the lightning struck the noble edifice, causing damage involving an additional expenditure of £40. The same flash, it is supposed, caused the death of one of our old members, who was struck at the time, and died during the night.

In the middle of this year, our respected Chairman, Rev. J. Edmondson, and our beloved brother, Rev. Edward Fraser, were appointed as a Deputation from our District to attend the meeting of the "Evangelical Alliance" in England, and to assure that very important meeting of our high appreciation of their Christian principles, and of their united efforts to promote the best interests of our Redeemer's Kingdom; and also to express our desire to fraternize with them, and to be recognised by them as brethren "in the kingdom and patience of Jesus," and as co-workers in the Lord's vineyard.

In 1847, our Western Section District Meeting was again held at Montego Bay, but this partial division of the District was soon found to be inexpedient. Our number of members for this year was 23,283, showing a decrease on the previous year. Just prior to the ensuing District Meeting, we lost a valuable young Missionary by death, the Rev. William Henry Hann. He died at Kingston, January 10th, 1847, aged thirty years, leaving a widow and two children. His funeral was one of the largest that had ever been witnessed,—attendance estimated at five or six thousand. He left many seals to his ministry, especially among the young. His son is now in our Ministry. We lost one other Missionary by death, during this year, 1847, James R. Westley, who during a residence of thirteen months gave reason to hope for him a career of more than ordinary usefulness. He died at Kingston of yellow fever, 29th November, leaving fruit of his labours.

But our Societies and congregations were beginning seriously to feel the sad effects of the agricultural and commercial depression caused by the action of the Sugar Duties Bill passed by the Home Government in 1846, equalising the duty on British colonial sugar with that on slave-grown sugar from slave colonies. The effect of this measure was said to be very disastrous, in so crippling the struggling proprietors that they were unable at once to produce the staple of the

of much promise, and respectable pulpit talents, and highly esteemed by his brethren in the District. He died in great peace in the thirty-third year of his age, and the tenth of his ministry."

His bereaved widow died in Kingston on the 19th April following.


In the August number of the Missionary Notices for 1851, our Committee write of Jamaica: "The appalling visitation of pestilence, which has yet scarcely ceased within the Island, has gone far towards consummating the wide-spread ruin which agricultural and commercial depression had begun. General poverty pervades the mass of the population, and it is not to be wondered at that the finances of our Mission should have greatly fallen off. The terrible visitation has awakened a lively concern in the minds of thousands in regard to their spiritual and eternal interests. Four Missionaries ought to have been sent immediately after the last Conference, to reinforce the Jamaica Mission; a further reinforcement is now required; but the Committee have no means for any increase of the Grant to the Jamaica District, unless their income should be larger than that of last year."

The following letter from the Rev. William Holdsworth, dated Savanna-la-Mar, July 10th, 1851, is graphically descriptive:—"The cholera has at last made its appearance among us. The disease has been most fatal: cases of recovery are very rare. Between two and three hundred are dead, and the cases to-day are more numerous,

and the disease is becoming more malignant. Several of my last Sunday congregation are in eternity. On Monday a woman died who was well and knelt with me, while praying with another, in the morning. Her son read the burial service over her; in a few hours after he died, and a brother read over him, and in a short time he too was committed to the dust. My servants have been sick, and I have had to be both doctor and nurse. The Lord has vouchsafed His blessing, and they are doing well. The Rev. John Hutchins (Baptist) was cut off in fourteen hours from the commencement of the attack. I was with him till he breathed his last, saw him committed to the tomb, and performed the last office for him. We are losing a large percentage of our people. I have seen the greater part of them, and have been much cheered in witnessing their peaceful and triumphant dissolution. Several of our old people have encouraged me much. They have gone, sweetly resting on Jesus. One old lady, whilst struggling with her last enemy, lifted up her hand (cramped and as if stiffened with death) towards heaven, intimating that her record was on high. Could the contributors to our Divine institution witness such scenes, the best feelings of their humanity would cry,

“ ‘Too much for this I cannot give,  
Too much for this I cannot do.’

“ Your agents have not laboured in vain, neither





are they labouring in vain. They are populating heaven with precious souls, and in this land are sending gems to adorn the diadem of their Redeemer. Society matters were encouraging up to the time of our visitation ; but this will be a severe shock.

“ Our people are a willing people ; but they are poor generally, and the deepest distress may be expected. The packet-post will soon leave, and I hastily close this hastily-written document.”

In a subsequent letter, dated October 14th, Mr. Holdsworth says :—“ More than 400 have fallen in the town, from a population of 2,000 or 2,500. One-fifth of our members and one Leader are among the victims. The piety of the people is of a superior kind to what it was, and I think this refutes the idea of declension.”

On the 1st August the foundation-stone of a new chapel, seven and a half miles from St. Ann's Bay, was laid by our Chairman, Rev. J. Edmondson. The Society and congregation had been worshipping, for the previous eleven years, in an old building at Pope's Bay, in which the writer preached at the commencement of our occupancy, and at the close, when land had been purchased, and a temporary shelter for preaching erected, purchased the building and carted away the materials (good stone and hard wood timber) to the new site, to be named Hoolebury. This locality was nearer the residence of the majority of our people. The St. Ann's Bay members,

friends, and community, with two valuable boxes of presents from the Committee and Mrs. Hoole, of London, nobly helped in getting up a bazaar, which materially aided our progress with the building. But, as the Society was small, and not wealthy, we had at first to proceed by slow degrees. However, eventually a creditable chapel was completed by a succeeding minister, aided by the proceeds of the bazaar which had been held, and had realized £84. A donation of five pounds, by Messrs. Manning and Anderdon, the proprietors of the estates adjoining Hoolebury, was gratifying as a proof of their appreciation of our labours here. The work of God prospered encouragingly during the year. A good proportion of those that had been received on trial continued steadfast ; and, notwithstanding the cholera was still devastating some parts of the Island, and carrying off more of our members, we were able at the District Meeting to report an increase of 2,704, thus more than making up in numbers for the decrease of 2,425 in the preceding year. The increase in the St. Ann's Bay Circuit was 235, and in other Circuits a like proportion.

Of Beechamville, the Rev. James Atkins writes: " Our greatly improved congregations have been sustained throughout the year ; a large number of our young converts have stood firm, and are giving ' diligence to make their calling and election sure.' Our Quarterly Lovefeasts have been ' times of refreshing from the presence of the

Lord.' Many have given cheering testimony to the efficiency of Divine grace."

In 1852 the Island was visited extensively by the scourge of small-pox. This, also, was fearfully calamitous, as it prevailed in a most virulent form. In the large parish of St. Ann, where the writer was then labouring, upwards of 2,000 cases occurred, in which the deaths were about 15 per cent. God was certainly having a controversy with us as a people. But we think the trying dispensation was sanctified to the spiritual good of many, in bringing them to the Saviour; and that our own people bore the affliction with Christian submission to the Divine will we had abundant evidence. The great amount of sickness, and consequent inability to labour for several weeks after recovery, seriously impoverished our poor people, who were chiefly of the labouring class. Our District, of course, unavoidably suffered financially; and our numerical increase for the year was also seriously retarded by the epidemic. Still, our brethren laboured on in hope, as will be seen by the following brief extracts from their correspondence with the Committee.

From *Yallahs* the Rev. W. Hodgson writes:—  
"Our new chapel at Yallahs, which cost £466, and which is free from debt, we are happy to say, is attended by large and respectable congregations on the Lord's Day. We are cheered by the hope that it may be the spiritual birthplace of many precious souls.

“At our Providence Station, in this Circuit, overflowing congregations have induced us to enlarge our chapel. It is now as large again as it was. The outlay is £112, all of which has been nobly given by our poor people, a few friends, and the Parish Vestry. The latter gave £20. We have now three good chapels in the Circuit, (Yallahs, Providence, and Bethesda, the latter built by the Rev. Richard Harding), with only £288 debt. Speaking generally of our work in this Island, we may say we have ground for hope, and we have peace in our borders.”

The Rev. John Vaz writes from Port Antonio, May 18th, 1852 :—“Wanting further accommodation for our numerous congregation in this town, and having obtained the sanction of the District Meeting, we immediately commenced the erection of a gallery opposite the pulpit. The cost will not exceed £50, and it will be met as follows :—£20 granted, unsolicited, by the Parish Vestry, and the balance by the spontaneous liberality of the friends and members of Society. On Sunday, April 25th, we were favoured with the valuable services of our esteemed General Superintendent, the Rev. Jonathan Edmondson, who preached morning and evening, and made collections towards the liquidation of the debt incurred in the erection of the gallery. You may form some idea of the value placed upon the ministerial services of the Chairman, when some declared, after the service had been concluded, ‘They could have sat an

hour or two longer to hear him.' 'Onward' is our watchword, and it shall echo, by Divine grace, through our ranks, 'while a sinner unsaved is to be found, or an imperfect believer remains in the Militant Church.'

"No sooner had cholera glutted the greedy grave, and passed from our weeping land, than another destroyer, the loathsome small-pox, gave fearful signs of its presence; and close upon the small-pox is to be seen the measles. Alas, we have judgment upon judgment! Oh that all may 'hear the rod, and who hath appointed it.'" Several smart shocks of earthquake were felt in the Island this year, but mercifully restrained from very serious consequences.

At the Annual Missionary Meeting in London, held in Exeter Hall, May 3rd, 1852, the Report embodied the following statement contained in a letter from the Jamaica District Meeting:—"Our Society income has been increased for the year by £1,500. Most of the Circuits have made vigorous and successful efforts to relieve the pressure of trust debts. And the Auxiliary Mission Fund, which is our effort to assist the Committee's General Fund, is £1,100, an amount above the preceding year by £300. In fine, there appears, upon the face of our Mission work, a revived freshness and promise, for which we 'thank God, and take courage.'"

## CHAPTER VIII.

**Extent of Mount Ward Circuit—Number of Members in the Island—Trust Debts—St. Thomas-in-the-East—Deaths of Revs. W. B. Wildish, Jas. Atkins, and D. Kerr—Second Visitation of Cholera—Death of Rev. Timothy Curtis—Revs. Geddes and Parnther accepted—Rev. George Sargeant arrives from Antigua—Daniel Pinnock, a Candidate—Rev. J. Cox arrives from Antigua—Dies at Morant Bay—His Son accepted by Conference—Letter from Rev. A. Edman—An Unsolicited Donation—Revival of 1861—Letter from Rev. W. Hodgson—Extracts from Others—Death of Rev. H. Carter—At District Meeting of 1862, every Circuit reports Increase of Membership.**

**W**E have previously spoken of Mount Ward, as having once been one of the out-stations of the Montego Bay Circuit. The aggressive and expansive character of Wesleyan-Methodism, in an extensive Mission-field like that of Jamaica, and also the readiness of the people, whose hearts are prepared of the Lord, to embrace a soul-saving Gospel, when its glad sound has gone forth among them, are strikingly manifest in a letter from the Rev. W. West, dated Mount Ward, July 19th, 1852:—"I am happy to inform you that, considering the extent of this Circuit, and the difficulty of supplying some of the places, its affairs on the whole present a favourable and encouraging aspect. How unwieldy and unmanageable it is, you may

judge when informed that there are nine chapels, and these so situated that a tour of the Circuit, either from Mount Ward, where the Superintendent resides, or from Savanna-La-Mar, the residence of the second Preacher, involves a journey of nearly one hundred and eighty miles. This, too, in a Jamaica climate, and in a part of the Island where the roads are generally such that one who has never been out of England can form but an imperfect notion of the stones and mud that diversify them, rendering travelling, in either wet or dry weather, extremely unpleasant and fatiguing. Either my colleague or myself devotes every fourth Sabbath, with one or two adjacent days, to Mountain Side, or Black River. Now Mountain Side is little short of fifty, and Black River is about thirty-eight miles from where I reside. Two other places in the Circuit, Sheffield and Amsterdam, to which we devote one Sabbath in the quarter, are, one, thirty-two, the other thirty-nine miles from my house; while there are four other places, at the respective distances of eight, ten, fifteen, and sixteen miles; and all expect regular visits from the Ministers on the *Sabbath-days*."

Three of the "other places" alluded to by Mr. West in the foregoing letter were Mount Reece, quite in the interior of the mountains, Coke's View, midway between Mount Ward and Savanna-la-Mar, and Cave, as then named, but now named Mearnsville, already described in this narrative,

with its beautiful, substantial chapel and thriving congregation and Society, and where we have now added a good stone-built vestry, with hard wood roof, estimated worth about eighty pounds, toward which the people have subscribed liberally in money and labour. The unwieldiness of the above-named Circuit, in which three Circuits had been amalgamated, was found objectionable to efficient working, and subsequently it was divided into three Circuits as before, viz., Mount Ward, Savanna-la-Mar, and Black River.

At the close of the year we had the sad and somewhat discouraging discovery that numerically we were 1037 less in membership in the Island than at the close of the previous year, our number being now reduced to 19,478. We lost by death the Rev. Thomas Phelps, an amiable, industrious, and useful Missionary.

Some idea of the necessity for effort and liberality in our field of operation, and for help from home, may be gathered from the fact that on December 31st, 1852, our debts on chapels were £19,883, and on houses £4,613,—total, £24,496, inclusive of some debts due the Committee.

In 1853 the writer went into St. Thomas-in-the-East, one of the chief sugar-growing parishes in the Island, and having, in the time of slavery a very large slave population, from whom many thousands had been gathered into the Wesleyan section of the Church of Christ. In one extensive lovely plain, through which ran the noble



Plantain Garden river, there were formerly nine or ten large sugar estates, eight of which being still in cultivation, our people were able to obtain employment (although often at reduced wages), and their attendance at our chapels around this centre of industry was highly encouraging. The chapels were Bath, Port Morant, Rocky Point, Dalvey, Airy Castle, and a small chapel they had built themselves on Holland Estate. But at Manchioneal, on the north-east coast of the Island, most of the sugar properties were either entirely or partially abandoned, thereby greatly impoverishing our people. However, those who had bought small portions of land, and those who could walk into the "River District" to work, were just able to maintain themselves and families, and contribute a little in support of their Churches.

In this large and important parish, our Committee had purchased for us three eligible residences, viz., "Highbury," for Morant Bay, on a pleasant elevation, about half a mile from the town; for Bath, a house named "Sun-flower," commanding a fine view of properties in the sugar district; and for Manchioneal, a healthily-situated house and land named "Kensington," commanding a beautiful sea view, and surrounded by quite a Methodist village.

We had this year to mourn the loss of a young and highly-promising Missionary, the Rev. William B. Wildish. On 10th April, the day of his seizure with symptoms of fever, he had been

preaching at Red Hills, in the Kingston Circuit. He was accommodated for the night in the house of Mrs. Betty, a Leader. On returning to Kingston, the attack proved to be yellow fever, which terminated in his death on the 19th April, 1853. He landed in Jamaica only in October 1851, and had laboured for a short time in St. Ann's Bay, where he was greatly beloved. He gave, in his dying experience, "most satisfactory testimony of his confidence in God." A funeral sermon was preached for him in each of the three Kingston chapels.

We had also in the following year to grieve over the graves of two more of our fellow-labourers, namely, first, the Rev. James Atkins, who came out in 1834, and "prosecuted his Missionary labours here with great success for nearly twenty years." He also died in Kingston, 24th January, 1854, in the forty-sixth year of his age; and second, Rev. David Kerr, a native of Edinburgh, and recommended by Rev. Valentine Ward, and an aged veteran in the cause of Christ in the Jamaica Wesleyan Mission. He was here in the "troublous times," and endured his share of persecution, "and on several occasions boldly hazarded his life for the name of our Lord Jesus Christ." "He was an able Minister of the New Testament, 'rightly dividing the Word of truth.' His gifts in prayer were remarkable; and while he was leading his congregations to the mercy-seat, many felt as if they were under the very wings of the

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cherubim. His whole deportment in the House of God was strikingly expressive of his solemn sense of the arduous duties of his office, and the weighty responsibilities under which it placed him. The Head of the Church gave him many souls, who will be the crown of his rejoicing in the day of the Lord. His death was sudden ; but it cannot be doubted that he was ready for his great change. He was seized with malignant cholera at St. Ann's Bay, on the 14th June, 1854 ; and after an illness of only eight hours, he entered into the joy of his Lord, in the sixty-second year of his age, and the thirtieth of his ministry." In 1853, Rev. J. Edmondson sent the following statistics to the Committee :—" In January 1835 the District reported 13,365 members, and in 1853, 19,478. Increase, in eighteen years, 6,113, besides the numbers who have safely escaped to the heavenly kingdom."

The second visitation of cholera, occurring in 1854, was not so extensive, or so awfully destructive in its effects, as the first. It had this peculiarity, viz., that in those places where it had been most severe in the first, it was comparatively mild, in the second, and *vice versa*. This visitation was severe in the Manchioneal District, as in and around the town two hundred and fifteen persons died. A large proportion of these had been members of our Society, and our Church, therefore, sustained a heavy loss. This was also the case in several other parts of the Island. Still

we think the number of recoveries was greater, as compared to cases, than in the former visitation. The Government supplied those of us who were members of the Board of Health with medicines, blankets, etc., for distribution. This measure has evidently been productive of much good in the preservation of life. The spiritual results of this calamity were, that many flocked to the House of God who had become negligent ; others, in considerable numbers, who were living in a state of concubinage, became married ; many under conviction of sin were admitted on trial, and an encouraging number of those continued stedfast. More Missionaries were required, but our Committee had not funds to send them.

Another valuable Missionary was taken from us in the midst of his usefulness, on the 24th December, 1854, aged forty-nine, the Rev. Timothy Curtis. He had been attacked by cholera in Falmouth, and although apparently recovering from the attack, he sank under the extreme debility which followed. The published obituary rightly says of him : " He was a man of eminent piety, and a Minister owned of God. He created at once a salutary impression of his character and office. None mistook the man of prayer and the messenger of God, and those who valued religion loved and venerated him. He had laboured in Jamaica twenty-three years." In the two years, 1853 and 1854, our loss of membership was 1,686, owing to a very large extent to the ravages

of the fearful epidemic. At the District Meeting in January 1855 two young men, natives of Jamaica, Thomas Middleton Geddes, and Robert Myrie Parnter, were cordially recommended to the Conference to be admitted on trial for our Ministry, and were accepted. They have ever since been labouring acceptably and usefully in the District. At the time of their reception, one of our Missionaries was returning home, whose place the Committee were unable to supply, but the great Head of the Church thus supplied our need. But in the month of August we lost a young Missionary, James Kerr, son of the late Rev. David Kerr. "He had been for some time a successful teacher, and being called to the work of the Ministry, was appointed to a Circuit in 1850. He died in the twenty-ninth year of his age." In the autumn of this year our ranks were strengthened by the arrival of three young brethren, the Revs. Thomas Raspass, Aaron Edman, and Thomas Protheroe. We were truly grateful to our Committee and Conference for their continued willingness to supply our field with labourers, notwithstanding the successive discouragements with which our Reports had been varied.

A gratifying scene presented itself on a Sunday morning in April, at Dalvey. A considerable company was approaching the chapel, headed by Robert Walker, the patriarchal servant of Christ, already named in this narrative. On his arm was leaning a venerable old lady of colour, who having

been previously induced to visit the chapel was now coming to give herself "to the Lord, and unto us by the will of God." Her age and influence in the community rendered the event one of grateful rejoicing to many who desired the prosperity of Zion and the good of souls.

At the Annual Meeting of our District, in January 1856, we still had to regret declension in numbers, although the decrease was comparatively small—probably less than the number of deaths that had taken place in our Societies during the past year, our loss being 115. We might possibly keep up our numbers, could we relax our wholesome discipline, and allow our members to attend horse-races, etc., or leave it optional to meet in class. But if ever these infractions of our rule be permitted, the glory would certainly depart from our sanctuaries. An addition was made to our staff at this time by the appointment of Rev. George Sargeant from the Antigua District to Jamaica.

On the 5th September in this year our brother Protheroe "died in the faith and hope of the Gospel." But God in His infinite wisdom had provided His Church with another workman, a young man, a native of Kingston, named Daniel Pinnock, who, having given evidence of his conversion to God and call to the Ministry, was gladly received as a Candidate.

In 1857 we could record: "Our people here are not indifferent to the manifestations of Christian liberality exhibited by our Churches at home.

The key-note of £150,000, struck in England as the amount of Missionary income to be aimed at, reverberates harmoniously even here, and little as we can do, comparatively, to aid in securing the grand result, that little will, we trust, be done cheerfully." This year we had no death in our ministerial ranks, but we had again mournfully to place on our records a decrease of 796 members.

We were favoured with the appointment to our District of the Rev. James Cox, from Antigua. Mr. Cox was a noted champion of the Temperance cause, and a useful Missionary. He did not live to labour long here, as he died of fever, apparently from exposure to the sun at Morant Bay, May 30th, 1859, after a ministerial course of thirty-six years. As a preacher of God's Holy Word he was highly acceptable and useful. "His end was peaceful, and his remains were followed to their last resting-place by sorrowing multitudes." It was the painful duty of the writer to commit his remains to the silent tomb. His son, Rev. H. M. H. Cox, is now honourably employed as one of our Missionaries in the District.

Another candidate for our Ministry from among the fruits of our Mission labour, William Clark Murray, was presented and accepted at the District Meeting 1858. He was a native of Port Royal, and his mother, by whose pious instructions he had benefited, was one of our devoted Leaders.

Our number of members in the Island was now, January 1858, found to be reduced to 16,636, the

decrease on the past year having been 245. We feared that a sense of the evil of sin was blunted in the consciences of the people by the facility with which their illegitimate children were baptized; for instance, one Sunday, at a Church of England in St. Thomas-in-the-East, 30 children were baptized, and only three were legitimate.

But during the year then entered upon, the downward progress appeared, as we hoped, to be checked.

We find in the Report of the Anniversary Meeting held in Exeter Hall, May 2nd, 1859, as read by Rev. George Osborn, the following:—"A communication on the subject of self-support addressed to Jamaica has received a careful consideration, and the Brethren write in answer as follows: 'We are happy to say that the prospects of the District are less gloomy. We do not report a decrease this year. We have proved the willingness of our emancipated people to assist us in finance, and should be sanguine in our expectations were it possible to secure for them even a moderate share of remunerative employment. . . . Amidst the oppression of our poor people, their liberality towards the Mission Fund has been upon the increase. In 1850 they raised £830; this year we report £2000.'"

The following letter is from the Rev. Aaron Edman, dated "Yallahs, Jamaica, May 25th, 1859. It affords me pleasure to inform you of our efforts to form a new Society at Easington. For a long



time it has been felt that the inhabitants in the centre of the parish of St. David should have the preaching of the Word, and be supplied with the means of grace. Good Friday was the day for commencing our services. A respectable Hebrew kindly lent us a piece of land, on which a large booth was erected for the purpose, and also the steps to the door of his residence for a pulpit. At ten o'clock a.m., about five hundred people assembled, and the meeting was continued till four p.m. The preacher selected for his text, 'We preach Christ crucified : ' and many listened with deep attention to the doctrine of the Cross. The power of the Cross was present. Several, after the close of the service, expressed a desire to join the Society, and a class has been formed, which is regularly met on the Thursday afternoon. Nor was the Hebrew offended, for he has since promised as a subscription £1 towards building a Wesleyan Chapel."

An evidence of the willingness of our people to give, even in time of poverty, was shown on our calling over the Class-papers of the Bath Society one Sunday after service for contributions to supply new galvanized guttering for our large chapel, when at once £10 was promptly and cheerfully promised. This sum was exceeded in payments by several pounds.

And during the year 1860, as we found at our District Meeting January 1861, our Missionary money was £2,160.

In 1860 the writer received a pleasing testimonial, from which the following is an extract.

“PLANTAIN GARDEN RIVER, *Nov. 5th.*

“REV. H. B. FOSTER.

“DEAR SIR,—As most of the labourers on this estate are connected with the Wesleyan Society, of which you are the present minister in Bath, and as they have for some years past been well behaved and orderly, I beg to hand you a cheque for £10, donation from this estate to the funds of the Mission; and I beg to add this donation has the full concurrence of my constituents in London. I enclose my own subscription.

“Yours faithfully,

“S. S.”

About this time we were beginning to observe some encouraging signs, indicative of good; such as increased attendance at our public services, manifestations of religious awakening, with desires on the part of some who were living improperly to become married. And although no definitely special plan of human agency was in operation to bring about a revival, we had been bringing before our people the intelligence of the gracious and extensive revivals with which America, Ireland, and other places had been and still were blest. And doubtless much fervent and united prayer was offered by our people, and by those of other Churches, for a similar outpouring of the Holy Spirit upon us. And in the early part of October 1860 an extraordinary revival commenced in the

western portion of the Island. It began by the powerful awakening and deep conviction of a few individuals in the neighbourhood of Mount Ward. So great was their mental agony, that their cases excited particular attention. Soon the number of stricken penitents was increased, and ministers found themselves applied to from various quarters to go and pray with distressed seekers of salvation. The ministers gladly opened the chapels for special prayer-meetings, and it became necessary to hold the services by day as well as by night, and to protract them to a late hour of the night. Prayer-meetings were also held in the houses of the Leaders. So intense was the concern of the awakened for salvation, that for a time everything else seemed to be forgotten and set aside, while every power of the soul was engaged in seeking mercy. And then, as one after another found peace with God, they formed little parties, and dispersed themselves in groups, some going in one direction, and some in another, seeking their relatives, friends, and fellow-work-people, that they might tell them what the Lord had done for their souls, and to invite them also to "come to Jesus." By these means great good was done, and the revival rapidly spread, so that village after village, settlement after settlement, and town after town, were brought under its gracious influence. And it was a remarkable fact, that as the revival spread it seemed to find the people that had been previously careless, and many

notoriously wicked, awe-stricken, and ready to acknowledge the hand of God in the movement. Such wide-spread seriousness was observed, that the people seemed a people "prepared of the Lord." By the early part of 1861 the work had reached nearly through the Island, and was still progressing.

Some of the features of the work were extraordinary and unaccountable. Its approach was preceded by a greatly increased spirit of hearing, and the consequent enlargement of our congregations, both on Sundays and week-days. And when the spirit of conviction was poured out, large numbers were awakened—many were prostrated to the ground under strong agony of mind, while the convulsive sobs, bitter tears, and profuse perspiration showed that the hand of God was upon them; and that with regard to mental dread "the pains of hell had got hold upon" them. Their full and free confessions of past sins proved their sense of guilt, and evinced how deeply they felt it, while their prompt abandonment of past habits of vice, especially of concubinage and licentiousness, quarrelling and obeahism, gave evidence of sincerity. The difference of the degrees of distress, and of its duration, was also a singular feature. Some continued several days and nights in distress of mind, taking scarcely any food; some were in distress for weeks, while others soon found peace, and were enabled to rejoice in God, knowing in

whom they had believed, and feeling that they had redemption through the blood of Christ, even the forgiveness of sins. One very remarkable feature of this revival was the extraordinary gift and power of prayer, that seemed all at once to be possessed by the converts, even in the cases of persons who were supposed to have been up to that time extremely ignorant. Yet so appropriate were their prayers,—so comprehensive and enlarged their expressions in prayer for blessings for themselves and others, and so accurate and abundant were their quotations of Scripture in prayer and praise, as perfectly to astonish those who listened to them. Another feature of the work, and one which proved it to be the work of God, was the manner in which it originally broke out, and in which it continued to spread so rapidly ; its apparent comparative independency of human agency. In many stages of its progress human agency appeared to be set aside, and while the work went on triumphantly, it was manifest the glory all belonged to God.

Another proof of the genuineness of the work was the anxiety of the people who became awakened to avail themselves of the earliest opportunity to become members of the Christian Church. In proof of this, the Wesleyan Society alone received upwards of 6,500 of these new professed converts, on trial for membership, between the 1st October, 1860, and the 31st March, 1861 ; while, other denominations were

blessed in a similar proportion. And it was gratifying to observe that vast numbers of these were able to bear satisfactory testimony of their sound scriptural conversion to God. The writer has been delighted and profited, while meeting them in class, with the warm-hearted declarations of faith in Christ, and of a conscious participation of a saving interest in His death and sacrifice, given by young men and women, and men and women in the prime of life, and likely to become useful in the Church of Christ. The new converts also showed their love to the cause of God by beginning at once to contribute to its support, and for the maintenance of the Christian ministry among them.

At this time we found our schoolrooms, contiguous to the chapels, as in Kingston and other towns, very useful, the penitents being taken from the chapel to the schoolroom to be prayed with by the Leaders, who aided in the work. In the Kingston Circuit alone 994 were received on trial in the above period. A letter from Rev. S. Smythe, of Falmouth, dated "April 19th, 1861," says, "Three hundred received on trial in this Circuit." Another, from Rev. Aaron Edman, dated "Yallahs, April 23rd," states, "About 250 people have applied to be received on trial. Nearly every day I have to be from home marrying people, or attending to the people stricken to the earth on account of their sins. About 100 people called upon me at my own residence this afternoon for prayer and spiritual advice."

The Rev. W. Hodgson writes from Clarendon, April 1861 :—“ We are having glorious times in Clarendon ; our chapels are filled on the week-day evening, as well as on Sunday.” The Rev. Edward Fraser, writing from Saint Ann’s Bay, 12th April, 1861, says : “ I have reckoned such as have actually taken a note of admittance from my hands, and the number received on trial in the St. Ann’s Bay Circuit is 180.” The foregoing extracts are from letters addressed to the writer by the brethren named.

We add two or three brief extracts from the Missionaries to the Committee. From Rev. John Corlett, Montego Bay, November 17th, 1860. “ On October 22nd, I proceeded to Mount Ward, and found Mr. and Mrs. Mearns, and the principal Local Preacher, Mr. Edwards, and all the Leaders and friends, quite in the spirit of the good work.

“ 25th.—After a very interesting and productive Missionary Meeting, the revival service was kept up all night, and soon after daylight, the company left for their homes singing—

“ ‘ O happy day ! O happy day !  
When Jesus takes my sins away.’ ”

Rev. William Tyson writes, January 7th, 1861 : “ I hear that the numbers in the Montego Bay Circuit are likely to be doubled. And still the work spreads and grows.”

Rev. H. W. Haime writes from Duncans, January 28th, 1861 :—“ In every corner of our

spacious chapel were to be found old and young prostrated ; their agonizing cries for mercy sufficient to soften the hardest hearts, while the new converts caused the chapel to ring with ascriptions of praise."

Messrs. Edmondson, Geddes, and others wrote similar accounts.

In this year, 1861, we lost one beloved Missionary, the Rev. Herbert Carter, who was converted in early life under the ministry of the Rev. Isaac Whitehouse, and entered the Christian ministry in 1843. "He grew in the esteem of his brethren as an able and trustworthy Superintendent. In his domestic circle he was correct and affectionate, and among his flocks respected and beloved. He died September 29th, at the age of forty-two. He was one of the first native ministers of the Wesleyan body ordained in Jamaica, and it is encouraging to reflect that he fulfilled his course, and lived and died approved."

On assembling at our District Meeting in Kingston, in January 1862, we were cheered and encouraged on finding that every Circuit in the Island, without an exception, brought in a report of a gratifying increase of members, and that the aggregate increase amounted to 4,271. Such an increase, while it gladdened our hearts, was felt by us to add to the weight of our solemn responsibility. It also gave us an additional plea to urge, in entreating the Committee to send us out a further supply of men to aid in building up and



carrying on the work, which they were evidently willing to do, as they publish, relative to this period : "Two Missionaries have during the year been sent to reinforce the Jamaica District, and it is pleasant to observe that an increased number of two is recommended."

## CHAPTER IX.

Continued Effects of the Revival—Jubilee of Wesleyan Missionary Society—Arrival of Revs. Bunting and Raw—Death of Rev. G. Millsom—Outbreak at Morant Bay—Deaths of Revs. Rowden and Edmondson—Arrival of Revs. Lewis, Sutton, and Chapman—Liquidation Grant from Jubilee Fund—Letter from Rev. H. Bunting, dated Ocho Rios—Falmouth—Destruction of Dallas Chapel by a Flood—Miss Packharniss.

**O**UR staff of labourers in this vineyard of the Lord was not, in the past year, reduced by death, nor had the revival come to so speedy a termination as some had predicted. This will appear from the dates of the two following extracts.

The Rev. H. W. Haime writes, Duncans, November 6th, 1861 :—“ At Sawyers the revival still goes on, while at Duncans, though some have grieved us by their apostasy, the fact that upwards of 400 of the new converts remain stedfast cheers us.”

The Rev. W. C. Murray, writing from Lucea, December 7th, 1861, says :—“ More than twelve months have elapsed since the Lord began, in an extraordinary way, to shower blessings upon us ; and, blessed be His name, His work still continues

to prosper ; souls are still being awakened, converted, and saved. Fully persuaded that it was a great blessing suddenly shed forth upon us, and confident that it could never come to nought, we looked onward, and anticipated, as a necessary result of the Spirit's operations, the Spirit's fruit. And gratefully do we record that the general results have exceeded our own large expectations. With the Mount Hannah Society our number has nearly doubled. At River Side the greater proportion received on trial remain faithful, affording us encouraging evidences of their being in a state of salvation."

The year 1863 brought us to a most deeply interesting period of our Jamaica Mission in common with all our existing Mission Stations,—the Jubilee of the formation of the "Wesleyan-Methodist Missionary Society." A condensed account of such formation may here be inserted. "Wesleyan Missions were indeed commenced in 1769, when Richard Boardman and Joseph Pillmoor were sent by the British Conference to New York. Subsequently, through the efforts of Dr. Coke and others, the West Indies, Nova Scotia, Newfoundland, Sierra Leone, Ceylon, the Cape of Good Hope, New South Wales, and Ireland were constituted fields of Missionary operation, numbering 30 stations, with 58 missionaries, and 17,025 members. But no organized Missionary Society had been appointed. The idea of forming one appears to have originated with the Rev.

George Morley ; and on the 6th October, 1813, a public meeting was convened in the Methodist Old Chapel at Leeds. At this meeting Thomas Thompson, Esq., M.P., presided."—With the venerable Chairman of this meeting it was the writer's happy privilege, when but a youth, to be acquainted. And well does he remember the good old saint, with his hand on the young head, saying, "God bless thee, my lad."—"Thirty-six speakers (seventeen ministers and nineteen laymen) addressed the meeting. It was then and there resolved to constitute a Society, to be called the 'Methodist Missionary Society.'" Few days in the history of Methodism have been more fruitful of great results than the 6th October, 1813, at which period the Conference Stations had only two men as the appointment for that year to "*Jamaica* ; John Wiggins, James Dunbar." The public meeting, with its enormous array of speakers, had been arranged for, amidst much anxiety, and preceded by earnest prayer. At six o'clock in the morning there was a prayer-meeting, and at half-past ten Richard Watson preached his memorable sermon on Ezekiel's vision of the valley of dry bones. The public meeting was held in the afternoon, the gallery being wholly occupied by ladies ; and in the evening the Rev. Richard Reece preached to a crowded congregation.

It is from this point that, by general consent, the origin of the Wesleyan-Methodist Missionary

Society is reckoned. Accordingly, at the May Meeting in Exeter Hall, in 1863, at the Missionary Committee of Review in July, and at the Conference of that year, speeches were delivered, resolutions adopted, very large donations promised, and the whole scheme nobly and elaborately set to work with true Christian philanthropy.

One of the objects contemplated by this grand movement was that of affording "financial relief to the West Indies" in the pecuniary burdens those Missions had been sustaining, together with a better provision for disabled Missionaries and widows. The appropriation also embraced a College for Missionary candidates, and assistance to native Training Institutions.

We felt it both a privilege and a duty throughout the Jamaica District unitedly and promptly to join with the Methodist Churches, at home and abroad, in this holy and exhilarating commemoration.

Circuit Meetings, Jubilee Sermons, and addresses were arranged at our District Meeting in January 1864, and plans organized for the celebration of this Jubilee during the year. Printed papers were prepared in the form of promissory notes, and furnished in sufficient quantity to the several Superintendents for use at the public meetings, and among friends, and time given for their being gathered in. We subjoin a copy of the form issued.

PROMISE OF SUBSCRIPTION

TO THE

*Wesleyan Mission Jubilee Fund (Jamaica).*

TO BE PAID BEFORE 30TH SEPTEMBER, 1864.

—————  
Name of Subscriber ————— Amt. of Subscrip. £.

Name of person through whom }  
Subscription will be paid. } \_\_\_\_\_

In memory of—or a }  
thank-offering for } \_\_\_\_\_

APRIL 1864.

The season was peculiarly one of spiritual profit and manifestation of gratitude to God, and the pecuniary results were shown in our remittance to the Committee in London, after deducting local expenses, £761 6s. 5d. And on assembling at the above-named District Meeting in January 1864, we were thankful to find that no death had occurred in our ranks during the past year. And on the 20th January we were gladdened by the arrival of two young brethren, Revs. Robert Raw and Henry Bunting. But we were distressed

by the reduction of our numbers by 1611, as shown by the returns for 1863.

In 1865 we lost a valuable and successful Missionary, the Rev. George Millsom, who died at Mount Fletcher, July 6th. Cut off in the twenty-sixth year of his ministry, he was enabled to triumph in death, assured that he was passing from the toils of earth to enter into the joy of his Lord.

In this year a calamitous outbreak of some of the peasantry near Morant Bay occurred. The sad event was sudden and unexpected, and arose from an attempt to avenge either real or supposed grievances. The lamentable consequence was that many lives were lost. But we are thankful to testify, on behalf of our Wesleyan people, that they were not implicated.

After this terrible calamity had passed, and peace was restored, the writer, who was stationed at Yallahs, adjoining the Morant Bay Circuit, took an early opportunity of diligent enquiry into the conduct of the members of the three Societies in his charge, Yallahs, Providence, and Bethesda, and was gratified to find that not one member in the whole Circuit had been found guilty. Two were taken up on suspicion, but no serious charge was made out against them. At a social Breakfast Meeting held at our Providence Wesleyan Chapel a few weeks after, it was unanimously resolved "that the thanks of this Meeting be presented to G. B. Snaith, and C. M'Lean, Esqrs., for their kind-

ness and attention to the people during martial law, in counselling, protecting, and granting passes, encouraging and stimulating to loyalty, and activity in maintaining order and preserving the public peace." This was forwarded by the writer to the two gentlemen, who were magistrates.

Some instances occurred in which our faithful black people protected, at the peril of their lives, their white employers from the rage of the infuriated mob. And at Kensington, in the Manchioneal Circuit, our Mission House was guarded by our members, who were all labourers, and who saved the premises from demolition after the escape of the resident Minister and his family, who had fled for safety to an American vessel laid at Port Antonio.

We conclude this brief notice with an extract from our Committee's observations on this lamentable occurrence: "Let our readers implore the Disposer of all events that the sorrows and distractions which have come upon this unhappy Island may all be overruled for good; and in particular that the friends of Missions may ultimately be able to say with St. Paul, 'The things that have happened have fallen out rather unto the furtherance of that Gospel' which alone can effectually cure the evils from which Jamaica suffered."

Our number of members was found at the District Meeting to have sustained a decrease of 1497. In the following year, 1866, death took



from our ranks two of our most valued veterans. First, Rev. James Rowden, who died in Kingston, June 1st, in the fifty-eighth year of his age. His self-denying labours, amiable Christian spirit, and former patient endurance of persecution and imprisonment for Christ's sake, marked his Missionary career, and in his decease the Mission felt a great loss. Second, Rev. Jonathan Edmondson, aged sixty-eight, who was a native of Keighley, in Yorkshire. He was converted to God in early life, and in 1821 became a Missionary. In 1834 he was appointed to Jamaica, and in 1835 succeeded Rev. V. Ward as Chairman of the District, continuing to hold that office until 1865. He was a man greatly and deservedly beloved; zealously and faithfully performing the task assigned him. The afflictions of his latter years were borne with Christian meekness. His end was peace, and his removal mourned by Christians of all denominations.

In the same year, October 6th, Revs. W. J. Lewis, S. Sutton, and F. Chapman arrived to recruit our ranks. Thus, "while God buries His workmen, He carries on His work."

On the completion of the General Jubilee effort, the Committee for its appropriation generously granted the sum of £8,500 (subsequently increased to about £9,000) for the extinction of all our chapel debts in Jamaica, on condition of our raising by local efforts the sum of £5,000 during the space of two years (afterwards extended to

three years). This most timely and vastly beneficial munificence stimulated us and our people to enter heartily on the working out of the Committee's proposal. The details of the scheme were arranged by us at our District Meeting of 1868, in January, and were as follows:—Each Circuit, with its amount of chapel debt, its membership, and the circumstances of its members, with regard to ability or otherwise to contribute in aid of liquidation, were calmly and 'fairly viewed. The Jubilee Grant was then appropriated by a specific allotment to each Circuit according to its requirements; some Circuits receiving half the amount of debt, on condition of raising the other half; some receiving one-third and to raise two-thirds; others, where the debt was large and burdensome, received two-thirds, on raising one-third. No payment of the Grant to be made until the conditions were complied with. The writer was at that time in the Falmouth Circuit, where the chapel debts amounted to £903 16s. The Grant was £677 17s., and in the given time, £225 19s., the required sum, was raised, and the entire debt on the chapels cleared off, and some important repairs also accomplished by surplus contributions. This may serve to represent the general efforts made, the liberality cheerfully exhibited, the complete successes achieved, and the satisfaction enjoyed throughout the entire District for such timely relief from embarrassing debt. One old lady gave the proceeds of nine gallons

of honey in the three years. About this time there were encouraging signs of returning prosperity. In the "Missionary Notices" for 1867 the Committee remark, "The letters from the brethren in the West Indies will be read with deep thankfulness. The Missionary Anniversary Services in the Jamaica District have been marked with a warmth of feeling and a largeness of liberality worthy of the District in its brightest and happiest days."

From Grateful Hill the venerable Edward Fraser sends an earnest appeal for help, to put a new roof on the chapel. In the letter, to which the Committee allude, Mr. Fraser gives a characteristic account of the efforts put forth by the people themselves. He says: "Our people have braved hardships. The men have gone to distant forests, and extracted timbers terrible to lift, and brought them to the chapel door from gullies and ravines. Every spell of this work has set me quaking and praying for the limbs and lives of the doers. It makes a valuable gift. Machinery we have not." About this time, also, a good stone chapel was erected by Rev. W. C. Murray, at Rocky Point, in lieu of the old one, which had fallen through decay. It is octagon in form.

An extract from a letter written by the Rev. Henry Bunting, descriptive of a Missionary Meeting tour, may be appropriately given here. It is dated Ocho Rios, September 23rd, 1867. "We have now completed our Missionary Anniversary

Services in this beautiful parish of St. Ann, the gem of Jamaica. The gatherings have been numerous and respectable, and our souls have been gladdened by sure evidences that the interest is growing with increased intelligence. We began our Services in the Watsonville Circuit, and had to rejoice over success ; visiting Guy's Hill and Mount Rosser on the two following days. Our next place in order was in the St. Ann's Bay Circuit, where we were again favoured at these meetings with increased collections and very profitable services. The Ocho Rios Circuit came next. Sermons were preached on the Sabbath. And on the Tuesday following the Missionary Meeting was the largest seen at Ocho Rios for some years. The collection was a noble example of abounding Christian liberality in the midst of deep poverty. Our next journey was to Brown's Town, where I preached on the Sabbath to a crowded congregation ; and in that small chapel—far, far, too small, but with which we are forced to be content for the want of means to enlarge or rebuild—the Lord was eminently present. We afterwards visited two other Stations of the Circuit. Our last journey was to Beechamville Circuit. The sermons were preached by the Rev. R. Raw. The meeting was one of the largest and most respectable ever witnessed in the parish,—I may say, in the whole Island. Six pounds in advance of last year was indeed a most gratifying result. We subsequently visited two other Stations in the

Circuit, and were gladdened by increase in interest and contributions at each. At Epworth one of the best collections was made that has been made for a long time ; absent ones sent their subscriptions, and those present did nobly. Here we completed our Missionary Meeting tour."

A brief extract from a letter by the writer of this narrative refers to the Falmouth Circuit, dated April 22nd, 1867. "Since I last wrote to you I have been appointed to take charge of this Circuit. Having laboured here in 1838, I find some well-remembered friends still in the way to Heaven ; and by whom, as well as by others, I and my family have met with a very kind reception. Our prospects in the Circuit, we trust, are brightening : I have received seventeen on trial in Falmouth. The congregations are encouraging ; a spirit of prayer is in exercise, and hopes are entertained of a revival of the work of God.

"The Mount Edmondson Station at Maroon Town has just been attached to this Circuit. I have paid them two visits. As this is no longer a military encampment, the numerical prosperity of the cause depends on the settlers and residents in and around the Station. On my last visit I married a couple who had been living a long time improperly. Seven enquirers after salvation are admitted on trial, and others are applying for admission." It has been recently found desirable to change the above locality for one more convenient for the majority of the congregation. Ten

acres of land have been given by a gentleman for a site. A larger chapel is in course of erection. The name Mount Edmondson is retained, and the Society has increased to one hundred and fifty members.

From Rev. W. J. Lewis, whose arrival has been noticed, a letter was written to the Committee dated "Mount Fletcher, June 6th, 1867. The Mount Fletcher congregation has increased, and some have been added to our number. And I believe that our Leaders and members have become more in earnest about their own souls, and the souls of those around them. At Dallas the people have been greatly stirred up ; our congregation has been nearly doubled, and several have united themselves with us as members of Society. When I preach here on a Sunday I stay over the Monday, and visit them during the day, and preach in the chapel at night. They come out in large numbers to the week evening service. I have not preached to less than eighty or ninety persons on the Monday night. This, considering the bad mountain paths, and the distance some of them come, is very good. I feel that there is much to be done in this country. There lies before every minister of God's Truth in this Island a great work ; but one that can be done by the help of the omnipotent arm of God, and raise the negro to an elevation that will surprise and baffle his enemies, and delight the lovers of truth and liberty."

As the above letter refers to Dallas, in the

Mount Fletcher Circuit, we insert an account of a sad disaster by which that Chapel has been utterly destroyed. The circumstances can be best related from a letter to the Committee written by our Chairman, Rev. G. Sargeant, October 24th, 1879. "For nearly two weeks we have had such fearful rains on the east and south of Jamaica, as have rarely, if ever, been known. The results to life and property have been most disastrous. There have been landslips of thousands of tons, blocking up the road in all directions. Rivers have been diverted from their courses ; vast quantities of cane, coffee, and provisions of one kind or other have been swept away by the flood. Numbers of our poor people are suffering the loss of all things ; all that by the patient toil and economy of a lifetime had been saved has been taken from them in a night. In one District of the Port Royal Mountains we have lost an excellent and substantial chapel, Dallas, that cost from three to four hundred pounds. There is not a stone nor a timber of it to be seen. The very grave-yard has been carried away, and the dead in their coffins have floated to the sea. There is nothing to mark the spot where the property stood ; the site has become simply a river-bed. In this immediate locality forty lives have been lost and a great number of houses with their furniture have been destroyed.

"As General Superintendent I have received the most touching appeals for help. We must make

an effort to secure for them a place of worship of some kind without delay. These poor people are hardly in a condition to help themselves. I have heard that another chapel in the Mount Fletcher Circuit, 'Somerset,' a good stone structure, only finished this year, has sustained some injury, that is thought to be serious."

We had no death in our ministerial ranks in 1867, but in 1866 and 1867 we had a further decrease of 643 members.

In 1868 a new chapel was opened by Rev. John Corlett, on 25th December. This aged veteran, still zealous for the spread of the Redeemer's kingdom, had formed a new Station, and named it Ebenezer, situated in the upper part of his Circuit (Brown's Town), and thankfully dedicated the building to God.

During the years 1868 and 1869 the numerical declension of numbers was happily reversed, and we were favoured with an increase of 349 for the two years, which, although small, in comparison with our former losses was nevertheless encouraging.

In the year 1868 we lost one of our very valuable and useful female Leaders at St. Ann's Bay, Miss Jane Packharniss. In early life she was led to join the people of God, and to consecrate herself to His service. Having obtained mercy, she continued faithful through after-life (about forty years). Living at a period when great opposition was offered to religion, she with great



modesty, and becoming humility, but unmistakable decision, shared in the reproach the Methodists were called to endure. She earnestly sought to influence other young females like herself to seek the Lord in early life, and the extent of her usefulness in this respect cannot be known until "that day." Having received a plain but useful education, she united with two other females in opening a school in the old Methodist chapel, in which those poor children for whom no such provision had been made were taught gratuitously several days in the week. She was also remarkable for her diligence in the formation of a Sabbath School, which she continued to serve till the last. Her usefulness also as a Class-leader for many years could not be easily estimated. In her efforts to support the cause of Christ she went to the full extent of her means. Her kindness to persons in trouble, so far as her ability permitted, was proverbial, and to two poor female orphans she gave permission to occupy a room on her premises. It turned out that one of these had the small-pox, from which she recovered, but Miss Packharniss, who had befriended the orphan, took the disease, and within eight days was called hence. To one who visited her she said, "I am soon going home." Her end was peace. Thus died this excellent woman, in the sixtieth year of her age. Her remains are deposited in the small burying-place attached to the Wesleyan chapel, St. Ann's Bay, among the Missionaries and their families,

and by the side of one of the most remarkable characters Methodism has ever produced in Jamaica—an aged black man, of the name of “Prince Trusty,” an intimate friend of hers, and who, like her, had turned many to righteousness. “Blessed are the dead who die in the Lord.” These two were both well-known, and their character and usefulness highly estimated by the writer of this narrative. “Prince Trusty” was the husband of Mrs. Trusty, whose happy death, from an attack of cholera, has been noted. As the leader of “No. 1 class” he was as a prince among his people. Trusty was a free man, living at St. Ann’s Bay. He became convinced of sin, through the warning and counsel of her who became his wife. He then went to Bellemont to hear Mr. Drew preach, and obtained salvation. When a Society was formed at St. Ann’s Bay he married this woman, and they became the first two Leaders in the Society.

## CHAPTER X.

Visit of Rev. W. Taylor from California—S. T. Browne's Reception—Rev. G. Sargeant on Schools—Bethel Chapel and School House—Death of Rev. E. Fraser—Reception of D. J. Reynolds—Spanish Town Circuit—Red Hills Chapel—Mount Rosser Chapel—Increase of Members—Rev. W. West—Deaths of Revs. D. Pinnock, W. Hodgson, and I. Whitehouse—"The Work in Jamaica"—High School for Girls—Five New Chapels opened—Mr. H. W. H. Cox received—Deaths of Revs. Corlett and Harding—Obituaries of Members—Rev. M. C. Osborn visits the Island as a Deputation.

**A**T our District Meeting of 1869 we were favoured with a visit of the Rev. W. Taylor, of the California Conference. His stay was but short, and the hurry of District Meeting business seemed unfavourable for special revival services, and he could not stay to make a tour of the Island. The good work was, however, progressing—our School work was also advancing, both in character and results, and in the increased support earned and received from Government.

Our increase of membership continued during 1870, and we reported an accession for that year of 468 members.

The willingness of our poor people to contribute towards repairs of chapels and school-houses is

seen in a letter from Rev. T. P. Russell, St. Ann's Bay. He says, "The whole of our repairs, worth not less than £150, but costing in cash only £120, our people, with a little help from others, have done."

At the District Meeting of 1870, S. T. Brown, a young man, a native of Kingston, was recommended to the Conference for admission as a candidate for our Ministry. He was accepted, and has since been labouring with credit and usefulness.

In a letter dated "Kingston, Dec. 6th, 1870," the Rev. George Sargeant gives the Committee some information of our schools, from which a few brief extracts may be made.

"Our Schools, with but one exception, are taught by native teachers. About half the number have been trained in the Mico Training Institution. They are paid in proportion to their ability and the importance of the school. The salaries range from £10 to £60, exclusive of the fees, and some interest in the Government grant. We have another class, to whom we give no salary, but the fees, and any Government grant the School may earn. About a third of the Students now in the Mico are Wesleyans; and in a recent competitive examination of candidates for nine vacant places in the Institution, five of the nine were taken by Wesleyans. With regard to the progress of the children in our Schools, I may remark that the inspection by Government, and the prin-

inciple of 'paying for results,' will be the best test. The results of the inspection each year show steady progress.

"The literary progress among the peasantry who have been trained in the day-schools would enable them to understand the class of books written for the peasantry at home. They read chiefly the Bible, hymn-books, tracts, small periodicals, and our story-books, which they relish. Some are supplied by our Ministers, and others by the Booksellers. We think it very important that something should be done in the direction of having books written in Jamaica, adapted to the Society and scenery in Jamaica. And we cherish the hope that before long something of this kind may be done."

On the result of education, Rev. Daniel Pinnock, of Bath, wrote: "There are young men in the land a credit to it, whose secular and religious training has been followed by God's blessing, so that they are useful members of civil and religious society. Our day-schools are destined, under converted, zealous teachers, to confer permanent good upon this land."

The opening of new places, and the consequent extension of our work, could be effected in many parts of the Island if we had more men, or if we had the means of employing faithful men as Catechists in places too remote from the Circuit town or central place to be visited by the Minister more than once a quarter on the Sabbath.

In the early part of 1871 the Rev. W. C. Murray opened a new Station at John's Town, in the Morant Bay Circuit, with a congregation of 300 persons. This place greatly needed the pure Gospel. It is now attached to the above Circuit, and continues to prosper. Many successful efforts involved years of patient perseverance and unremitting appeals for help, as in the case of Bethel, in the Montego Bay Circuit, where the Rev. John Corlett, in 1860 to 1862, originated the idea, and made some preparations for the erection of a chapel. On Good Friday, 1870, the Rev. George Sargeant laid the corner-stone. In 1873 the means in hand warranted active building operations, and on 29th December, 1874, a beautiful, substantial, and commodious chapel, completed by the Rev. T. M. Geddes, was opened for Divine worship. In August 1877 the foundation-stone of a day-school, vestry, and teacher's apartment in one building was laid on the same land, and Mr. Geddes completed and opened the building in the same year. The writer was present at the laying of the foundation-stone, and remembers it as a most interesting service.

In 1871 the venerable and Rev. Edward Fraser died at Grateful Hill, to which Circuit he had been appointed, as the most suitable for him in his declining years. For some time his health had been failing, but he laboured with his accustomed diligence almost to the last week of his life. A brother Missionary, who was with him

during his last short but sharp illness, says, "His death, like his life, was serene and beautiful. With an unshaken confidence in the merits of the Atonement, and in the possession of a 'peace that passeth all understanding,' in the seventy-fourth year of his age, and in the forty-fifth of his ministry, he fell asleep in Jesus, whispering the words,—

" 'And fill, while soul and body part,  
With life, immortal life, my heart.' "

His early life was remarkable. Born a slave in Barbadoes,—taken by his master to Bermuda, where, kindly noticed and counselled by the Rev. Roger Moore, Wesleyan Missionary, and Mrs. Moore, he sought and found salvation. His piety, intellectual power, and desire to be useful, made him a general favourite. The Colonial Bishop offered him his patronage ; but after making the subject a matter of prayer, Edward wrote His Lordship a suitable, modest, and sensible letter, thankfully acknowledging the kindness offered, and stating candidly his reasons for preferring the Methodist Church. The Bishop frequently spoke of the letter in terms of high commendation. These gratifying particulars were related by the Rev. R. Moore to the writer, when on a visit to England.

By the Conference of 1827 Mr. Fraser was received on trial for our Ministry, and appointed to Dominica. After labouring honourably and

successfully in that and other West India Islands he came to Jamaica in 1839. As a preacher, he was thoughtful, calm, and dignified. His labours were extensively useful. Out of the pulpit he was in every respect a thorough Methodist Minister and Pastor; and in our District Meeting he was many years successively elected Secretary. "The memory of the just is blessed."

The vacancy thus caused was met by the arrival of Rev. Thomas Hosking, from the Theological Institution, England, and by the reception on trial of David Jefferson Reynolds.

In 1871 the writer was appointed to Spanish Town, with five Stations attached, viz., Linstead, Mount Rosser, Red Hills, Garden Hill, and Old Harbour, with the prospect of a colleague. A young Missionary, named Wright, had been accepted by the Conference, and appointed as second preacher to the Spanish Town Circuit. But while at home, bidding farewell to his relations, and anticipating great happiness in his labours here, he was attacked by fever, terminating in his triumphant death, thus leaving a vacancy in the Spanish Town Circuit. Under these circumstances the Spanish Town Quarterly Meeting, held in July, memorialized the Committee, urging them to send out at once a man to reside at Linstead, in the place of Mr. Wright. Subsequently, Old Harbour was given back to the Clarendon, and Mount Rosser to the Watsonville Circuit; the six places, two of them twenty-one



miles distant each from Spanish Town, making too large and important a Circuit to be worked efficiently by one Missionary. Our chapel at Red Hills having become thoroughly dilapidated, we laid the foundation-stone of a new one 29th May, 1872. It was built of solid cut stone, with hard wood roof; its dimensions being 42 feet by 29. The self-sacrificing liberality of our noble but poor people, numbering only about eighty members, was kept up during the time it was in building by the writer, while its completion was prolonged to 1877, when Rev. A. Taylor prepared and opened the sacred edifice for Divine worship. Mount Rosser, the Station just alluded to, had been encumbered with a debt, which prevented its much needed re-erection. That debt having been removed by the Jubilee Grant and local effort, the Superintendent of the Watsonville Circuit, encouraged by the people, and sanctioned by the District Meeting, set to work vigorously, and eventually a greatly improved building was erected, and now ornaments the steep ascent of Mount Diabolo; and being in full view of passing travellers by the main road across the Island, the chapel presents a more creditable appearance than did its predecessor, which, however, when erected by Rev. H. Bleby, was good-looking, and has proved a useful chapel. In 1871 and 1872, we had respectively 489 and 792 net increase of members, and our numbers, as reported in January 1873 for the year ended December 31st, 1872,

were 16,211, with 868 on trial. The same "Tabular View of the Jamaica District" gives 68 Day-school teachers, 817 Sabbath-school teachers, 8,736 scholars, deducting for those who attend both Sabbath and week-day schools, 48,370 attendants on public worship, including members and scholars.

In 1872, the Rev. William West, accompanied by Rev. H. H. Richmond, and Rev. J. Jeffry, came out as the Chairman of the District. His knowledge of our Jamaica work, and already standing high in the affections of our people, together with his well-known pulpit talent and urbanity of manner, eminently qualified him for the important office. But his sight soon failing, evidently from the recent effects of the West African climate during his chairmanship on that Mission, he was compelled to return home, to our deep regret. We were thankful, however, in the following year, that the Conference appointed the Rev. George Sargeant to occupy the position as Chairman. He had for several years laboured here efficiently and satisfactorily. The Committee also sent out to our help Revs. E. D. Dannatt and S. Goodyer.

In 1873 two more of our valued Missionaries were added to the death-roll. First, "Daniel Pinnock, who was converted to God under the instrumentality of Rev. Richard Hornabrook in Kingston. He became a teacher in one of our Day-schools, and also a Local Preacher. At length, his natural timidity yielding to advice, he

offered himself for the Ministry, and proved himself a 'workman that needeth not to be ashamed, rightly dividing the word of truth.' His preaching was practical, dealing directly with the consciences of his hearers, who felt, as they listened, that the love of Christ constrained him. Shortly before his departure, in answer to the question, 'Is Jesus precious?' he was enabled firmly to reply, 'Yes,' and sank to rest February 12th, in the sixteenth year of his ministry." Second,—William Hodgson. He was one of the twenty sent out in the transition period termed the "Apprenticeship" of the enslaved population. Naturally earnest and practical, a warm-hearted Methodist preacher, he devoted himself to the work assigned him, giving evidence of being a self-denying, willing labourer in the vineyard of his Lord. The salvation of souls was the chief object of his ministry and teaching. His last illness resulted from too early exposure after a previous attack. He died in the full triumph of faith, October 8th, at Kensington, Manchioneal, in the sixty-sixth year of his age, and the thirty-ninth of his ministry.

During the sittings of our District Meeting, 1874, we were so impressed with the sad consequences resulting from the rapid increase of rum-shops and the extended facility for obtaining licenses, that we respectfully called the attention of the Government to the subject, soliciting "Legislative action to restrain the excessive and indiscriminate issue of licenses for the sale of

spirituous liquors." A Committee was formed, composed of the Chairman, the Secretary, the Kingston Ministers, and Secretaries of the Auxiliary Missionary Society, to aid in effecting the object, the Secretary being directed "to send a copy of the Resolutions to the Governor, the members of the Legislative Council, the Custodes, and the official members of other religious bodies."

In 1874 death took from our ranks the venerable and Rev. Isaac Whitehouse, who had been one of our most honoured Missionaries, having been appointed to Jamaica in 1823. He was sent to "preach the unsearchable riches of Christ" to an enslaved people, and he endured imprisonment in a loathsome cell rather than give a promise not to preach Christianity to them. After twenty years' hard and successful toil in this Mission-field, he returned to England, and laboured with ardour and acceptance. In 1846 he came again to the West Indies, as Chairman of the Bahama District, holding that office six years. He then returned to Jamaica, was welcomed by his brethren, and appointed to the Beechamville Circuit, continuing five years, after which he became Supernumerary, taking up his residence in the beautiful parish of Manchester, from whence he was taken to his crown and reward on January 6th, in the seventy-fifth year of his age, and the fifty-first of his ministry.

Our ranks were reinforced in December 1874

by the arrival of two brethren from England, Revs. A. Bourne and J. B. Gedye. Towards the close of this year the Island was visited by a terrific storm, accompanied with floods of rain, causing great and extensive destruction of property, in which the people of our Churches sustained a full share of loss. Nevertheless we reported, as the amount raised by our "Jamaica Auxiliary Missionary Society" for the year, £2007, being £123 in advance of the previous year, thus proving the unabated attachment of our friends and supporters. The Reports of the spiritual state of our Societies in the District were also very cheering. The ingathering of souls into the fold of Christ, with true awakenings and scriptural conversions, had resulted as the fruits of united labours blessed by God. And after making up for removals, deaths, and expulsions, there was a net increase of 472 for the year.

In 1875 our number of members rose to 16,749. This was encouraging, inasmuch as the increase had been realized by us in the midst of considerable depression in the commercial and agricultural interests of the Island. In a letter published in the Committee's Report for 1876, the following passages occur on

"*The work in Jamaica.*—The number of our members will probably be increased, as the last Census for 1871 published 65,353 as nominally Wesleyans (whereas the Census for 1861 published 37,570 as nominally Wesleyans). It is to be

regretted that more of these are not members of Society. The prospect of increase was never more promising than now. We have 27 Ministers in Circuit work, 2 Supernumeraries, and 2 Ministers stationed at the Theological Institution and High School, and 3 promising Candidates just received by the District Meeting, and recommended to Conference. Our Missionary money for 1875 amounts to £2256 ; and it may help our friends to form an idea of Jamaica Methodist liberality, if we state that in the year 1875 our people and friends gave nearly £14,600 for all purposes. Nearly every Wesleyan Methodist minister in Jamaica is an active and responsible manager of several Day-schools. But not only are the Wesleyan Day-schools doing well,—the schools of the country generally are doing a noble work."

A brief extract from a letter written by Rev. Thomas Hosking, dated "Yallahs, September 7th, 1875," may be here inserted:—"At Yallahs, which is our first Station in this Circuit, the work is encouraging ; Society nearly 300, congregation large. Perhaps the harmonium has been an inducement to some. Bethesda Chapel is much like a good country one in the West of England. It was first built by Father Harding, who is now confined to his house, and can do no more public work for Christ ; but he has been the father of Methodism at Bethesda, and in the adjoining Circuit.

"Our three Day-schools were examined by the

Government Inspector a few days since, with the following results : Providence 54 marks ; Bethesda 47 marks ; Yallahs 42 marks, being 14 marks above last year." To supply vacancies which had been caused by the return of brethren to England, the Rev. E. R. Slack and John E. Howard were sent. The former, after a short period of diligent and successful toil, had to return to England with a broken constitution, and in a few months passed to his eternal reward. Mr. Slack was in very delicate health on his arrival in Jamaica.

At Christmas, 1875, an interesting coincidence occurred to the writer, in the course of his Circuit duties in the Spanish Town Circuit. His appointment was at Garden Hill, in the St. John's mountains, where he preached on Sunday, 27th. He had preached at the same place on December 25th and 27th, Christmas Day and Sunday, in 1835, just forty years before ; and on that occasion married a man who at the latter date was the Society Steward, and well known as "good old brother Cooper."

In 1876 we obtained permission from the Committee to purchase a site for the erection of a Girls' High School, near Kingston, and for which very desirable object a liberal grant of money was made by the Committee. Subsequently a suitable selection and purchase was effected, and after some preliminary measures were arranged, the requisite buildings were satisfactorily proceeding, when a sudden and destructive

calamity arrested their progress for a time. This event will be noted in a further page.

In 1875 and 1876 the lives of our Missionaries were all spared ; death had not invaded our ranks, and thanksgiving to God for merciful preservation was offered at each of our District Meetings in January 1876, and January 1877. Our number of members was also increasing, although but slightly, the number reported being 16,824 for 1876, and 17,463 for 1877, with 1,265 on trial.

At the ensuing Annual Meeting we were able to present reports of a cheering character, other than those of membership, embodied in the following details :—“ In the year we have opened five new chapels. They are, with one exception, of stone, costing between £3000 and £4000, and will seat over 3000 people. Some of these structures have been several years in building ; and the steady, persevering manner in which our people have toiled on, adding little to little, to realize their hopes, has been a source of comfort to our Missionaries, upon whom the great burden of responsibility in such undertakings has rested. The brethren will not rest until the small balances on these new erections are all paid.

“ Our educational work, though still somewhat retarded in some parts of the Island, by the lack of duly qualified teachers, has made so much progress as to secure in the result of Government Inspection a grant of £2,234. This is an



increase of over £200 as compared with the previous year."

During this year, also, our members and friends responded to the appeal for help towards the Indian Famine Relief Fund, and a creditable amount was raised and remitted by us to London.

In our District Meeting, January 1877, we had a conversation on the desirableness of some Wesleyan Ministerial attention to the military at Newcastle, in the St. Andrew's Mountains, above Kingston, where about forty Wesleyans were reported to be on that Station. Arrangements were made for the periodical visits of the Minister stationed at Port Royal. These visits have been given.

At the same period, 1877, Mr. H. M. H. Cox, son of late Rev. James Cox, to whom allusion has been made, was recommended as a candidate for our Ministry, and was accepted by the Conference. He was appointed to the Black River Circuit, the writer at the same time taking charge of the Savanna-la-Mar Circuit, for many years noted for its liberality in contributing to our Foreign Missions, and for the warm-hearted devotedness of its members to Methodism. During that and the two following years, our numbers in the Circuit rose from 532 to 626.

Two of our senior and much-beloved brethren in the Ministry were this year called to their eternal reward, the Rev. John Corlett, whose useful labours have been already noted, and the

Rev. Richard Harding, who, on 25th December, exchanged mortality for life. He was born near Frome, on 7th May, 1809. At an open-air service, held by the late Dr. Newton, he received impressions resulting in his conversion to God. In the full persuasion that he was divinely called to the Christian ministry he offered himself, and was accepted. After labouring in two English Circuits he was sent to Jamaica in 1835. While devoting his energies to the purely spiritual work of his Circuits, he also, in the self-sacrificing spirit of a true Missionary, built several chapels, which yet remain as monuments of his zeal and industry. He sustained serious injury from a fall while travelling on horseback to one of the Stations in his last Circuit; and about a year afterwards had an attack of paralysis, from which he continued helpless five years. He endured his affliction with perfect resignation to the Divine will, and at last without a struggle, surrounded by his family, slept in Jesus.

In addition to those among our members whose names have been mentioned, a few brief sketches of some with whom the writer has been acquainted during his ministerial career in Jamaica may furnish interesting evidence to show the power of Divine Grace to impart inward happiness, in the midst of outward and conflicting trials, and also to prove that in the hand of God much good may be effected by the humblest instruments. To begin with one who was known to the writer

as an active and useful Leader in his first Circuit, Montego Bay,—*Mrs. Maria Parkins*, born on Flint River Estate, in the parish of Hanover, 1795. As a slave she grew up in ignorance of God, but becoming a domestic in her master's house, she was favoured, and allowed to visit Montego Bay, where, led by Miss Nancy Yateman, she heard Rev. Mr. Shipman, who was then preaching in a building called the Long Store. In 1824 she became converted, and was admitted on trial in the Wesleyan Society by Rev. Isaac Whitehouse, and at once, in her simple way, began to tell others of the precious Saviour she had found ; receiving also her share of persecution, and even flogging, "for Christ's sake." On the formation of Sandy Bay Society she was made a Leader by Rev. W. Wedlock, in 1834, which office she now holds (1880), though at the age of eighty-five years. She is well acquainted with the Bible, devoted to her Church and its interests, and attached to her Ministers, by whom she is viewed as truly a "mother in Israel."

Another, who has by the grace of God proved herself one of "the excellent of the earth," is *Mrs. Susan Jefferson*, of St. Ann's Bay, who, from 1821, the early period of Methodism there, withstood a flood of persecution, continuing firm in her attachment to the Gospel and to her Church, ministering comfort to her Ministers so far as she could in their trials and attacks from the ungodly. With unswerving consistency and zeal, as a dis-

ciple of Christ, she has adorned the doctrine of God her Saviour, and is now like pious Job, waiting "all the days of" her "appointed time, until" her "change come." As a Leader her usefulness has been extensive, and still continues, and her acquaintance with Scripture has qualified her to instruct others in the right way. Two of her grandsons, now in our ministry, owe much to her holy example, earnest prayers, and godly counsel.

*Mr. William Allen*, of Port Royal, who joined the Methodist Society there at its commencement in 1822, and became a sincere, humble, and devoted Christian. The little flock endured much persecution. One gentleman offered two doubloons' reward to any that would inform him who were the praying people, that he might have them flogged. That gentleman was afterwards drowned. Mr. Allen was made a Leader about 1828, and held the office to the time of his death, in 1843. One person told the writer that Mr. Allen continued entreating him for about nine years to give his heart to God, until he induced him to do so. The writer being then at Port Royal attended him in his final illness, and preached his funeral sermon on 1st November.

*Mr. William Moodie*, of Port Antonio, who for many years bore the heat and burden of the day in the service of Christ, in connection with Methodism, and as a member and office-bearer, did much to promote and consolidate our cause in

that Circuit, and proved himself a true friend of the Ministers.

Also, among many others in the eastern part of the Island, that have been eminent for piety and usefulness, the names of *William Grant* and his wife at Yallahs; *Miss Grier* at Manchioneal; *Miss Stewart* at Bath, who all lived to a good old age, and were very useful as influential and devoted Leaders in the Society which had been instrumental in bringing them to the knowledge of the Saviour.

Also from the ranks of Christian Methodist workers in and around Kingston, were we to attempt to enumerate even a fair proportion, the references would increase the size of this volume beyond our intended limits. But their "record is on high." Two or three may, however, be named. *Mrs. Sutcliffe*, whose persevering energy and affectionate labours as a Class-leader were honoured with remarkable success, in the large numbers of females that were led by her to give their hearts to God, and join the Church of Christ. She possessed considerable influence in the city; graceful and dignified in her appearance, and enabled by a good constitution to bear the fatigue of visiting the sick, and other members under her charge. Her memory will long be cherished by many members in the Kingston Societies.

*Miss Helen Rattray*, whose demise occurred in 1879, was another long-tried, successful, and valuable Leader in Kingston Society. Miss Rat-

tray was greatly and deservedly esteemed by all who knew her. She was conscientiously regular in her attendance on the means of grace. Her readiness to relieve the poor, and to aid those who were suffering from misfortune, have endeared her memory to numbers. To any Circuit movement for the good of the cause her active efforts were always freely given.

Another, whose death occurred in 1871, was *Mr. George Overley*, a devoted Class-leader, beloved by his members, respected by his Ministers, and, being well known beyond the pale of the Church, was trusted and esteemed by those who knew his character. Being possessed of a little property, he bequeathed the proceeds it, after sale, to the poor members of Wesley Chapel.

We may refer to one more, *George Stanbury*, of Spanish Town, who, while a slave, was made a Leader by Rev. John Barry, and of whom Mr. Barry said, "He was a man whose moral character will bear comparison with that of any man in England." He continued steadfast, useful, and diligent, and was much respected in Spanish Town, at the time the writer arrived in Jamaica, but was soon after taken to his eternal reward.

One, who was well known at Ocho Rios during slavery, and for a few years after the advent of freedom, was an old free black woman named *Pinnock*. Her endurance of persecution for the sake of the Gospel, her efforts to promote the

salvation of others, and attachment to her Church and her Ministers, gained for her the appellation of "good old Sister Pinnock."

Brief allusion may also be made to *George Paisley*, a black man, who was one of the first members at St. Ann's Bay,—was afterwards made Leader at Ocho Rios, remaining in that office nearly forty years, in which he was highly useful, and died triumphantly November 1st, 1867, aged nearly ninety years. An interesting memoir of him is recorded in the *Wesleyan Methodist Magazine* for September 1870, written by Rev. Henry Bunting, Wesleyan Missionary, Jamaica.

A recent addition to the death-roll among our valued laymen is that of Stephen Irons, who was nearly thirty years engaged in our school work,—a man of the people, faithful to God, a useful Leader and Local Preacher, and a member of our Auxiliary Local Committee, respected by old and young in the Beechamville Circuit, where he laboured, and in which he died in 1877. In 1878 we sustained a serious loss in the death of one of our most diligent and successful Missionaries, Rev. John Jeffery. He had been only about six years in the Island, but had proved himself a valuable Missionary. His sermons, carefully prepared, were clear expositions of truth, delivered with remarkable fervour and power, and often reaching a high standard of eloquence. He had been attending Missionary Meetings in Savanna-la-Mar, and a few weeks afterwards in

Brown's Town Circuit. On returning to his Circuit in Falmouth, he took fever, and, during his illness of a week his devotion to his work of saving souls was manifest even in delirium. He died September 27th. The grief in Falmouth at his decease was truly "a great lamentation," showing how much he was beloved by all.

In this year, the Missionary Committee and Conference having appointed the Rev. Marmaduke C. Osborn, the Secretary of the Conference, and one of the General Secretaries of our Missions, to visit the West Indies as a Deputation, he was addressed at the General Committee Meeting in November by the President of the Conference in anticipation of his departure, and commended to God in prayer. He reached Jamaica in company with our Chairman, who had gone to the other Islands to meet him, in time for our District Meeting, postponed to February. He attended our sittings, and took a prominent part in our public and special services. He delivered a Lecture on "James Montgomery, the Christian Poet," in Wesley Chapel, to a large and highly-gratified audience. We esteemed his visit exceedingly. His urbanity of manner, sympathy with us in our work, and readiness to facilitate plans for the prosperity of our Mission, made us heartily wish he could have stayed longer with us, to give more of our Circuits the benefit of his ministrations and counsels. His object in making himself acquainted with the state and requirements of our Mission,



and gaining a clear and comprehensive view of its actual working, was, that he might convey to our Committee and supporters full information of our position and prospects. He visited the York Castle High School, and was pleased with it as a useful institution, and likely to be increasingly so. We believe his visit will be productive of good to the Jamaica Mission.

During the year 1879 the lives of all the Missionaries were mercifully preserved, and our membership for that year rose to 17,810.

In accordance with the solicitous desires of our Committee, we have long been anxious to arrive financially at the point of self-sustentation in our District. And had not the Island generally been passing through seasons of agricultural and commercial depression, affecting not only the wealthy proprietor but the peasantry in general, the small settler and the tradesman, the desired result would, we firmly believe, cheerfully have been accomplished years ago.

By strenuous efforts on the part of ourselves and our people, we have so far succeeded as to bear the gradual reduction of the Committee's usual Grant, and to be able nearly to meet our annual expenditure by the allotment of Missionary money raised in the District; the Committee continuing to us a Grant, although a reduced one, in aid of our numerous Day-schools;—that department of our work being materially helped by a Government Grant in proportion to the educa-

tional attainments of the several schools, arrived at by annual Government inspection.

We still look forward with hope and confidence that if our faithful and loving people be still supplied with Gospel privileges in the efficient working of our Circuits, and aid sent from home in men and money a little longer, our Mission in Jamaica will be increasingly prosperous, and become fixed on a broader and firmer basis in the Island than it has ever yet been.

## CHAPTER XI.

Notices of New Chapels, and Improvements of Chapels—Providence, Kingston Circuit—Moneague, Sargeantville, Hampstead, and Annotto Bay—Fraserville, Falmouth Circuit—Rev. S. Lindo—Wesley Mount, Mandeville, and Frankfield—Alderton, on Land given by E. G. Barrett, Esq.—Wesley Chapel beautified—Somerset Chapel—Edmondson Chapel—Ramble, in St. Mary's, on Land given by M. Solomon, Esq.—Spanish Town Chapel repaired—Residences—Kingston—Port Royal—Spanish Town—Falmouth—Beechamville—Clarendon—Savannah-la-Mar—Brown's Town—Duncans—Yallahs—Mount Fletcher—Port Antonio—Grateful Hill—Wesley House.

**I**T may here be noted that we have been progressively and are still greatly increasing both the value of Connexional property and the comfort of our fellow-worshippers in providing additional chapels, largely subscribed for, and in some instances completed by the local efforts of our members and friends in the Island.

We may notice a few, in addition to those already enumerated in the foregoing pages. In the *Kingston Circuit* a good stone chapel, named *Providence*, has been recently built, on the Hope Road, about four miles from Kingston. It is surrounded by a numerous population. And as we have now a comfortable and respectable chapel and school-house, instead of the lowly dwelling

we had for many years occupied, we have a good prospect of success.

In *Watsonville* Circuit the Rev. D. J. Reynolds is now building a stone chapel, 53 by 33 feet, at the Moneague, which, though not more than two miles from *Watsonville*, bids fair to be another centre of usefulness. The Circuit, which is now large, is provided with a good and healthy residence, built on the chapel land.

In the Grateful Hill Circuit we have been favoured with such prosperity and opportunity for extending our borders that the Rev. Robert Raw and the Rev. R. M. Parnter have added to the previously existing places two others, *Sargeantville*, a chapel being built in 1875, and *Hampstead*, where a stone chapel, 30 by 40 feet, and 14 feet high, is also erected, with Gothic roof, stained-glass in windows, well fitted up within; opened 14th August, 1879. And with the addition of Annotto Bay to the Circuit it now requires two preachers, and Rev. W. Westlake is appointed as the colleague of Mr. Parnter. At *Annotto Bay* a neat Gothic chapel was opened in 1878, and has resulted in a considerable increase in the congregation. The chapel is on a site secured some years ago by the generous gift of the late John Irving, Esq., of Bristol, who, as a sailor-boy, was providentially rescued from death in the harbour of this place. It stands, as he intended it should, as an expression of his gratitude, and a blessing to the little town and neighbourhood.

In the Falmouth Circuit a new chapel is now being erected at Duanvale, as a memorial chapel, to bear the name of *Fraserville*, in honour of the late Rev. E. Fraser. This Station was originally opened and established by the Rev. J. Corlett. The chapel had recently become too dilapidated to be repaired.

The first foundation-stone of the new one in course of erection was laid by the late Rev. John Jeffery, on the 1st August, 1878, when his lamented decease caused a temporary cessation of the work.

But on the 1st August, 1879, another corner-stone was laid by the Rev. Samuel L. Lindo, and the building is now approaching completion under his superintendency. Mr. Lindo, who is a native of Grenada, joined our ranks in Jamaica in February 1879. He was accepted for our work by the Conference of 1868, and had been honourably labouring in the Windward Islands.

Mr. Lindo is also erecting a neat little chapel at *Granville*, three miles from Falmouth, size 30 by 16 feet, on land given by Sergeant Atherton, of the Constabulary force, and an old member of the Wesleyan Society.

In the Manchester Circuit, a splendid new chapel has been built at *Wesley Mount* (formerly *Gunnersbury*), the head of the Circuit. It is of cut stone, with beautifully-sawn stone facings and corners. Its dimensions are 70 by 40 feet, with a good school-room in the lower part. Rev. T.

P. Russell commenced gathering materials. Rev. W. Reeve made considerable progress with the building, which was finished for Divine worship by Rev. F. Chapman. It cost £1200, and was opened 25th December, 1877. The members had long been liberally and systematically subscribing in money and free labour, and a good collection was obtained at the opening. The old chapel close by had been available during the building of the new one. In close proximity to the chapel is also a well-arranged and strongly-built dwelling-house, making the Wesleyan establishment here very complete and ornamental to this beautiful portion of Jamaica.

In the pretty town of Mandeville, a neat chapel was also erected about 1870, to which R. B. Braham, Esq., had liberally contributed. It cost £163, and was free of debt. This chapel has recently been found too small, and has been enlarged.

Another chapel has just been erected by Rev. R. Raw, at *Frankfield*, in the same Circuit, where for several years previously the congregation worshipped in a frail temporary erection. These places were visited by the writer on a Missionary Meeting tour in 1872, when the ardour of the people in the good cause favourably impressed him. The scenery of this parish is lovely.

In the Mount Ward Circuit, the Rev. Thomas Hosking obtained a substantial and lofty building in a rural, well-populated locality named "Lethe."

This, with new flooring above and below, and renewal of the windows, is made a commodious chapel, capable of seating three hundred people ; and the under part forms an excellent school-room, being of the same dimensions as the upper. The people are cheerfully liberal, and appear to value their newly-acquired privileges. The writer has felt it a privilege to join in their services.

In the Black River Circuit, a very substantial stone-built chapel, 52 by 32 feet, has been for the last few years in gradual course of erection at *Mulgrave*, in a most delightful situation, commanding an extensive mountain range of scenery. The view, together with the gratifying sight of the solid walls of such a building as is contemplated, in progress, well repaid us for the toil of ascending to this mountainous region. And as a considerable population of industrious people are settled here, there is good prospect of spiritual and numerical success. Mr. Cox is also extending the borders of his Circuit by opening another preaching-place, at *Perksville*, 40 feet by 21 feet, and still another in the Santa Cruz Mountains, at a place named *Mount Osborn*, 30 feet by 18 feet. Another opening has been begun by Mr. Cox at Newport, with an enrolment of forty members.

At Brown's Town, where the present Chapel is confessedly too small, the Rev. John Duff has secured a piece of land, near by and more conspicuous, being a front lot on the main street, on which a larger chapel is proposed to be

erected, and the former one to be then converted into a school-house.

In the Beechamville Circuit, in 1875, a good stone school-chapel was erected by the Rev. Thomas Raspass, on land given by E. G. Barrett, Esq. Its cost was £290. A grant was given by Government. The people helped with free labour. Its situation is about two and a half miles from York Castle, and it is a neat ornament to the small village of *Alderton*.

*Kingston*.—In 1876 a grand and united effort was made thoroughly to repair and beautify Wesley Chapel, removing the plain benches in the centre, and substituting handsome stalls, with backs, inserting ornamental glass in the fan-lights of the windows, above and below, newly painting the wood-work and ceiling ventilators, re-polishing the rich mahogany carved work around the gallery, the pillars, and the pulpit. These improvements were effected at a cost of £1029, including the current expenses of the year; and the amount raised within the year, by a Bazaar arranged by Mr. and Mrs. J. E. Martin and other friends, realizing upwards of £200, Lectures, re-opening Services, Service of Song, Seat-rents, etc., was £844. The other Chapels in the Circuit, including those of Port Royal and Red Hills, were put into thorough repair, the entire outlay, inclusive of Wesley, being nearly £1800.

In the Mount Fletcher Circuit, the Rev. S. Sutton commenced, and in 1876 had nearly



completed, a good stone chapel, 50 feet by 30 feet, wall 13 feet high and 18 inches thick, at *Somerset*, where the writer had preached in a cottage near by about 1863. For this chapel liberal subscriptions have been given in labour, materials, and money—given chiefly by a Society of about sixty persons. It was opened June 11th, 1879, by Rev. George Sargeant.

In the Brown's Town Circuit, Rev. John Duff in 1879 succeeded in completing a chapel of solid stone, 63 feet by 39 feet, of Gothic style, dressed stone facings, hard wood roof, and stained glass windows. The building is capable of seating six hundred and fifty persons. There is also a good school-room below, two-thirds the size of the chapel. The computed value is £1,200, but the actual outlay considerably less, from the amount of free labour given by our members. The chapel bears the name "Edmondson," and as the writer proceeded one Sabbath morning to preach there, he passed the frail structure named "The Tabernacle," for which the noble edifice is the substitute. The contrast presented a most gratifying advancement, and the people remaining in a body for the afternoon preaching showed their love to the Word preached. The chapel is situate in the Dry Harbour Mountains.

At *Ramble*, in the Ocho Rios Circuit, a neat and substantial School-chapel, 22 feet by 40, was erected in 1873 on land given by Michael Solomon, Esq.

Spanish Town chapel was repaired throughout in 1879; the floor in the centre raised and supplied with stalls, the free seats furnished with backs, front of gallery improved; a handsome rostrum erected, and the Communion-place re-floored with Jamaica ornamental woods. A new set of lamps, value £30, has been given by one of the members. The outlay was £430, towards which the Church and congregation raised in two years £260. This was heartily done, in the true spirit of sacrifice.

Brief reference has already been made to some of our Mission residences, as advantageous to the working of the Circuits, and to the health of the Missionaries and their families. It is evident that these acquisitions have been followed by a decrease of mortality and of sickness amongst us. And it is also satisfactory to report that efforts in this direction are still being made by the kindness and careful consideration of our Committee in sanctioning the purchase of an eligible residence, where one is procurable, for each Circuit, that may be still unsupplied with a house for the Missionary. Our Circuits are, however, so well supplied with residences that there are only three or four rented Mission-houses now in the District; a great saving being thereby effected, which of course brings the District so much nearer the long-wished-for period of self-support. Some of the following Circuits have within the last few years been so favoured, while others referred to in the list have long possessed the advantage.

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In Kingston, a house in the upper part of Hanover Street, suitable for a family, and conveniently near to Coke Chapel, has been purchased, and is now occupied as a Mission residence. At Port Royal a convenient and healthily situated house, facing the sea, and in the same street as the chapel, has been secured, thus avoiding the long-felt inconvenience of occupying the rooms under the chapel as the residence of the Port Royal minister.

In Spanish Town a commodious and well-built house with pasture and grass-piece was bought in 1874. It had been occupied for several years at a rental, and being in a healthy locality was considered an eligible purchase, so soon as it could be obtained.

In Falmouth, one of the most suitable residences to be had within the precincts of the town has at length been offered and bought. Its contiguity to the sea, and its situation being as far from the surrounding swamps as the boundary of the town will admit, render it a desirable and healthy residence. A somewhat remarkable fact is that this is the same building from which the notorious persecuting *Cornwall Courier* was formerly issued.

At Beechamville, a residence was erected, a few years after the building of the chapel, by Rev. Isaac Whitehouse, and completed by Rev. J. Edmondson. It is most delightfully situated on an eminence of the Mission land, overlooking the

large chapel, and having a number of the residences of the members in view on the adjacent hills. It was partly built by surplus income, but of course chiefly by Committee's help.

In the Clarendon Circuit, a property was offered for sale, eligible for its situation, and for the character of the house, as a Mission residence for that Circuit. The Committee's sanction being obtained, it was bought. It is named *Bryan's Penn.*

In the Savanna-la-Mar Circuit, after several changes of rented houses, a Penn near the town, with thirty acres of land, named *The Grove*, having a dilapidated house upon it, came into the market. This was bought, and, after the needed repair, was made an agreeable and healthy residence. Rev. T. M. Geddes was the first occupant; and the writer has spent three years in it, and considers it well chosen as a residence.

For the Brown's Town Circuit, a purchase has been recently made of a house and land named "Egypt," into which the Brown's Town Minister has this year, 1880, entered. Its elevated situation and entire freedom from swamp or marshy land of any kind give it a salubrity of climate, and good hope that it will prove exceedingly healthy.

At Duncans, a good Mission-house, built by Rev. R. Harding, has formed a part of the Mission establishment from a period shortly after the erection of the chapel by Rev. J. Corlett.

At Yallahs, the most eligible residence, named Orange Park, in that district of country, has been providentially secured. Its height above the level of the sea is sufficient to be beyond the deleterious influence of the stagnant ponds, several acres in extent, lying between the sea and the mainland, and abounding with alligators. From these ponds the effluvia is often very offensive in the lowlands.

In the Mount Fletcher Circuit, Rev. R. Harding proceeded with the erection of a house simultaneously with the building of the chapel. This station is considered as one of our best sanitary positions in the District. It is, however, only accessible by a mountain track. The working of the Circuit is therefore by horseback or mule travelling.

In 1872 we had been able to secure, by purchase, an eligible and healthy residence named Tichfield, at Port Antonio. Its elevation and sea aspect rendering it pleasant and airy, compensates for the toilsome and difficult character of the travelling necessary in working this Circuit.

At Grateful Hill, a new, commodious, and substantial Mission-house was erected in 1874-75, the very small and inconvenient house formerly occupied by the Missionaries having become out of repair, and too old to justify heavy outlay in repairing.

In connection with Wesley Chapel in Kingston, a spacious, substantial, and commodious house

was built by Rev. H. Bleby, after the "great fire." It is the residence of the Wesley Chapel Minister, and is available to some extent for the accommodation of the brethren at our Annual District Meetings.

## CHAPTER XII.

Arrival of Revs. Barker, Peters, and Welch—District Meeting 1880—“Jamaica Thanksgiving Fund”—Its Objects—Letter from Rev. S. Goodyer—Cyclone, 18th August—Results—Committee’s Sympathy—Sabbath’s Services York Castle—District Meeting, January 1881—Numerical and Financial Statistics—New Openings—Chapels in Progress—Rev. W. C. Murray made Governor of York Castle—Circuit Stewards attend District Meeting—Ordination—Appointments 1881.

AT the District Meeting, January 1880, the writer was appointed to the Beechamville Circuit, meeting there with many dear old friends, among whom he had laboured in former years, and whom he found as warm-hearted in Christian brotherhood as he had formerly known them. Many old members retained their strong attachment to Methodism, formed under the ministry of the Rev. I. Whitehouse, while the places of several deceased Leaders were filled by their descendants with efficiency.

At this Meeting we welcomed the Revs. Matthew Barker and Joel Peters, who had recently arrived in the Island, to supply vacancies occurring by the return of brethren to England, and in the month of March, the Rev. Oswald Welch also arrived and took charge of the Port Antonio Circuit, to

which he had been appointed. The Reports brought to the Meeting from the various Circuits exhibited proofs of progress of an encouraging character. The public services in connection with our Annual Assembly were gracious seasons. The public Prayer-meeting at Wesley, January 23rd, seven a.m. ; the Missionary Services, comprising Sabbath sermons, 25th ; the Public Meeting at Coke, 27th ; the Ordination Service on Wednesday, 28th, in which the Revs. W. Westlake, J. E. Howard, and W. Melville were solemnly set apart for the work of the Christian ministry ; and the Sunday School gatherings at the two chapels, cheered us with gratitude for the past and hope for the future. Our ordinary financial receipts were found to be creditable to our people, while the sum raised respectively for Missions and for Trust properties, building or repairing, a good proportion of which comes from liberal friends in connection with other Churches, was £2121 for Missions, and £3400 for Trust properties, while our number of chapels (besides other preaching places) is 93, with attendants on public worship 57,650. We had also reported 98 Day-schools, with teachers which we were pledged to support, and therefore had to entreat our Committee to continue their school grant, in addition to our earnings from the Government.

A gratifying feature of this Meeting arose from a proposal by a body of our excellent Laymen, about twenty in number, who met the Ministers

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in Wesley chapel on the evening of 29th January, to form a Fund, to be designated "The Jamaica Wesleyan-Methodist Memorial and Thanksgiving Fund;" the objects of the Fund to be—

1st. To build a High School for girls near Kingston, for which suitable land has been already secured.

2. The erection of Day-school teachers' cottages.

3. To establish a Depôt for Sunday-school and Day-school books, and works for general instruction, maps, etc.

4. To raise the chapel fund to a higher standard.

The sum agreed to be aimed at as the minimum to meet all these objects was £5000. The Meeting was very harmonious, and continued till eleven p.m.

The brethren agreed to make arrangements for holding Public Meetings in all their Stations as far as practicable during the year. Two years to be allowed for payment, by instalment, of the promises. At the Meeting that evening £230 was promised, and at a Public Meeting at Coke chapel, on the following Wednesday, the list was raised to £500. A great number of Meetings have been held, with a liberal measure of success.

A brief extract from a letter written by Rev. S. Goodyer, dated Lucea, May 22nd, 1880, will serve to show that there are still openings inviting our attention. He writes:—"At the end of 1877 I

began preaching in a very neglected district, called Clifton, and in a short time gathered together a few of the people, and formed them into a class, giving the first tickets under a good shady mango tree. We put up a School-chapel, and now have a very hopeful cause, with more than fifty members, and upwards of twenty on trial. In 1879 I established week-day preaching services in a district named Clarendon. This has led to the building of a small wooden School-chapel, the formation of several classes, and establishment of a Day-school, and also a Sabbath-school. This place gives fair promise of becoming an important station."

On the evening and during the night of the 18th August, until about three a.m. 19th, a terribly destructive cyclone swept over the Island, with a violence hitherto unknown by any of the inhabitants, causing severe and extensive damage, in which our poor people shared deeply amidst the fearful devastation in those parts of the Island that were most severely visited. In the Beechamville Circuit our large Bensonton Chapel, costing originally more than £1000, was levelled with the ground, and completely destroyed; the Teacher, who was sleeping in a room at the end of the building, narrowly escaping with his life. The vestry at Epworth was also quite destroyed. Our chapel at Port Morant, in the Morant Bay Circuit, was also blown down and consequently destroyed. Several of our other chapels, Schools,

and Mission-houses were partially destroyed or severely injured,—particularly the Grateful Hill chapel and residence, the latter being made uninhabitable; Mount Fletcher large chapel having its galvanized roof completely blown off, and the house, although a substantial building, greatly injured; the New School House at Ebenezer Chapel, Kingston, blown down to the ground. The new erection for the Girls' High School, near Kingston, a large brick building, was unroofed, and the walls so shattered that it will require rebuilding. Our other Trust properties in the east, at Morant Bay and Yallahs, sustained heavy damages. Considerable injury was done to the Kingston Chapels, and to the Stoney Hill Chapel, with minor injuries to some of our other buildings.

Our bereaved people at Bensonton immediately set to work to erect and shingle a shed 48 feet in length for temporary shelter, only taking a small remuneration for their labour, which they would have been ready to forego, had they not been themselves in distress from the effects of the cyclone. We must necessarily take immediate steps towards erecting a new chapel.

Our Committee in London, on hearing of this calamity, brought the case specially before the Finance Committee, and manifested their sympathy with us by commencing a Subscription List, heading it with £500, payable in two years. Our Chairman was instructed to visit the scenes of

desolation, and report thereon to the Committee. The damage, so far as ascertained by him, is estimated as amounting to £4,500.—It may here be noted that the Government Report of Wesleyan losses in damage by the cyclone to our chapels, residences, and schools is £6000.

Since the destruction of the Bensonton Chapel we have erected a good stone foundation, 60 feet by 40, and 2 feet 6 inches thick ; from which the wall is to be 13 feet high, and 18 inches thick, with gables of the same thickness ; and to have 12 windows and 4 doors, with 1 window in each gable.

On Sabbath, 29th August, the writer spent an agreeable day at York Castle, preaching in the morning and evening, to those connected with the Institution, assembled in the "Osborn Hall ;" and administering the Lord's Supper to the communicants ; and on the evening of Monday renewing tickets to the Members of Society. A number of the peasantry surrounding the property were present at the preaching, as is their custom and privilege.

For the review of the year's progress in 1880 our District Meeting assembled in Wesley Chapel, Kingston, January 28th, 1881. During the meeting we welcomed the arrival of the Rev. J. R. Newall. Brother Peters sailed to take the Chairmanship of the Honduras District.

The encouraging character of our work was indicated in our report of an increase of 765

members, making a total of 18,575, with 734 on trial, and an increase of 853 in our number of day scholars,—our Government Grant for schools being £2,737. The progress in building and repairs of Trust property was clearly shown by an expenditure of £5,415 for Trust purposes in the District.

Our finances had also improved in all the leading items, except a small decrease in Missionary money. These results were highly satisfactory, as they had been obtained in the midst of much distress arising from the effects of the cyclone. A total of £20,051 from all sources, including Circuit and Trust, with miscellaneous and minor efforts by members and supporters, was a sure evidence of the growing interest and attachment of our people to the institutions of their Church; and also of the extending and deepening influence of Wesleyan-Methodism in our lovely Island. And reports were still coming in, of invitations to new localities; also of urgent appeals to our brethren to take measures for the regular ministrations of the Word of Life, and for the formation of Day and Sabbath Schools. Some new openings were sanctioned to be taken up.

A new chapel was reported as in course of erection at Stoney Hill, in Kingston Circuit; also a good stone chapel named Mount Hume, in the Manchester Circuit, was reported as nearly ready for opening. And at Oracabessa, a new stone

chapel, 50 feet by 30, is being erected ; the walls will soon be ready for the reception of the roof. The commencement of building a new chapel at Savanna-la-Mar is recommended by the District Meeting, as about £400 is said to be now in hand. The new chapel at the Moneague is to be opened in a few weeks. We find the two large chapels in Kingston now lighted with gas, with fittings suited to the magnitude of the buildings.

One of our brethren, Rev. W. C. Murray, has been elected Governor and Theological tutor of York Castle High School. The Chairman reports the rebuilding of the house at the Girls' High School near Kingston as nearly completed, so that the school may be commenced as soon as a lady to take charge of the Institution can be procured.

The Meeting also constituted York Castle a new Circuit, attaching to it Bensonton and the newly-formed Station of Alderton, both from the Beechamville Circuit. A District Medal, subscribed for by the preachers, is also to be added to the York Castle prizes.

During our financial sittings, we were favoured with the presence of several of our Circuit Stewards, who entered cordially and intelligently into Circuit and Trust District business. Others would have attended, but were prevented by distance, and difficulties of travelling.

Three brethren were ordained, Revs. H. W. Bleby, S. J. Moodie, and C. Reynolds. Brother

H. M. H. Cox is to be ordained during the year. One young man, G. A. Ashley, a native of Jamaica, is received on trial, and goes to York Castle as a student. Our Chairman, with the brethren Raw and Chapman, will be returning to England during the year. Brother Gedye is being removed to Turk's Island. The Committee are requested to send others in their places. The appointments of the brethren for 1881 are as follows:—

*Kingston.*—T. M. Geddes, A. Taylor, S. Goodyer; one to be sent.

*Kingston (Providence).*—G. Sargeant.

*Montego Bay.*—T. P. Russell.

*Lucea.*—W. Westlake.

*Spanish Town.*—J. Duff.

*Morant Bay.*—S. I. Moodie.

*Watsonville.*—D. J. Reynolds.

*Grateful Hill.*—R. M. Parnter, J. R. Newall.

*Falmouth.*—S. J. Lindo.

*St. Ann's Bay.*—S. Sutton.

*Ocho Rios.*—S. T. Brown; one to be sent.

*Beechamville.*—Henry B. Foster.

*York Castle.*—W. C. Murray, Governor and Theological Tutor; A. W. Geddes.

*Bath.*—Caleb Reynolds.

*Port Antonio.*—O. Welch.

*Clarendon.*—George Lockett.

*Manchester.*—W. H. Bleby.

*Mount Ward.*—M. Barker.

*Black River.*—H. M. H. Cox.

*Savanna-la-Mar.*—I. S. Prior.

*Brown's Town.*—A. Bourne ; one wanted.

*Duncans.*—Edward Spratt, H. F. Miller.

*Yallahs.*—W. Melville.

*Mount Fletcher.*—A. McNiel Smith.

*Manchioneal.*—John E. Howard.



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